

# AMERICA

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## Chronicle

**Peace Conference.**—An ultimatum was delivered by the Allied Powers to Germany on May 5 at London. The document was signed by Premier Lloyd George for Great Britain, Premier Briand for France, M. Jaspar for Belgium, Count Sforza for Italy and Baron Hayashi for Japan. It demands that Germany proceed without delay to execute her obligations in regard to disarmament, reparations, the trial of war criminals and other matters provided for in the Treaty of Versailles. Germany is warned that the Allies will proceed to occupy the Ruhr Valley on May 12 unless the German Government complies with the conditions laid down in the ultimatum. These conditions as set forth by the Allies are contained in the paragraph which notifies Germany that the Allies have decided

To summon the German Government to declare categorically within six days after receiving the above decision its determination (1) to execute without reservation or condition its obligations as defined by the Reparations Commission; (2) to accept and realize without reservation or condition in regard to its obligations the guarantees prescribed by the Reparations Commission; (3) to execute without reservation or delay measures concerning military, naval and aerial disarmament, of

which Germany was notified by the allied nations in their note of January 29; those measures in the execution of which they have so far failed to comply with are to be completed immediately, and the remainder on a date still to be fixed; (4) to proceed without reservation or delay to the trial of war criminals, and also with other parts of the Versailles Treaty which have not as yet been fulfilled.

**Home News.**—Whatever hopes were entertained of a speedy solution of the problem of reparations through the mediation of the United States were abandoned on May 2, when Secretary of State Hughes instructed Mr. Loring Dresel, the American Commissioner at Berlin, to deliver to Dr. Walter Simons, the German Foreign Minister, the following memorandum:

The Government of the United States has received the memorandum left by Dr. Simons with the Commissioner of the United States under date of April 24, relating to reparations. In reply, this Government states that it finds itself unable to reach the conclusion that the proposals afford a basis for discussion acceptable to the allied Governments and that these proposals cannot be entertained. This Government therefore again expressing its earnest desire for a prompt settlement of this vital question strongly urges the German Government at once to make directly to the allied Governments clear, definite and adequate proposals which would in all respects meet its just obligations.

The effect of this communication, which was decided upon after the State Department had informed itself unofficially that the proposals were unacceptable to the Allies, was the immediate resignation of the Coalition Cabinet at Berlin, although at the request of President Ebert it consented to function until a new Ministry was formed to take its place.

The collapse of the Fehrenbach Ministry was due, apart from the opposition of such men as Herr Stinnes, to its continued failure to estimate the real facts of the situation. The members of the Cabinet persisted in acting as if Germany had not been really defeated, and they communicated that impression to the people, with the consequence that the mass of the population was persuaded that Germany was still strong enough to resist the pressure of the Allies. This false view of the situation was largely responsible for the failure of the Government to accept the greatly reduced amount of reparations which the Paris Conference was willing to accept. Another cause of the maladroit handling of the situation was the Cabinet's failure to appreciate the solidarity of the Allies. Apparently they hoped that England's economic interests would induce her to give only half-hearted

support to the demands of France. Their recent note to the United States, in which it was proposed that their technical enemy should arbitrate their differences with the Allies, an invitation which was not accepted, was resented as a deep humiliation for Germany, which reached its climax in the refusal of Secretary Hughes to transmit their later proposals. The much enlarged bill of reparations presented by the Reparations Commission, the ultimatum impending from the Allies, and the prospect of further occupation of the Ruhr district and the likelihood of other penalties, made it clear that they had completely failed to deal with the situation.

The unmistakable way in which the Administration at Washington during the past few weeks has manifested its agreement with the Allied point of view on the matter of reparations, awakened new hope that the United States might again participate with the other great nations in the settlement of world affairs and resulted in an invitation to our Government to send representatives to the Allied Conferences. The following message was received by the State Department on May 5 from the Premier of Great Britain:

As President of the Allied Conference, which is just completing its sittings in London, I am authorized with the unanimous concurrence of all the powers here represented to express to the United States Government our feeling that the settlement of the international difficulties in which the world is still involved would be materially assisted by the cooperation of the United States; and I am, therefore, to inquire whether that Government is disposed to be represented in the future, as it was at an earlier date, at allied conferences, wherever they may meet, at the Ambassadors' Conference, which sits at Paris, and on the Reparations Commission. We are united in feeling that American cognizance of our proceedings and, where possible, American participation in them, will be best facilitated by this.

Mr. Hughes hastened to signify that the United States would gladly cooperate in deliberations on the just settlement of matters of world-wide importance, observing meanwhile its traditional policy of abstention from participation in matters of distinctly European concerns. His note, which is dated May 6, follows:

The Government of the United States has received through the British Ambassador the courteous communication in which you state that, with the unanimous concurrence of the powers represented at the Allied Conference in London, you are to inquire whether this Government is disposed to be represented in the future, as it was in the past, at allied conferences, at the Conference of Ambassadors in Paris and on the Reparations Commission.

The Government of the United States, while maintaining the traditional policy of abstention from participation in matters of distinctly European concerns, is deeply interested in the proper encouragement and in the just settlement of matters of world-wide importance which are under discussion in these conferences, and desires helpfully to cooperate in the deliberations upon these questions.

Mr. George Harvey, appointed Ambassador to Great Britain, will be instructed on his arrival in England to take part as the representative of the President of the United States in the

deliberations of the Supreme Council. The American Ambassador to France will be instructed to resume his place as unofficial observer on the Conference of Ambassadors, and Mr. Roland W. Boyden will be instructed to sit again in an unofficial capacity on the Reparations Commission.

The Government of the United States notes with pleasure your expression of the belief of the representatives of the allied Governments assembled in London that American cooperation in the settlement of the great international questions growing out of the World War will be of material assistance.

**France.**—Writing in *La Croix*, Franc, coeditor-in-chief with M. Jean Guiraud of the Paris Catholic daily, notes with satisfaction that the fiftieth anniversary of

#### *A Cheering Retrospect*

the Commune (1871-1921) has not aroused the noisy manifestations with which the Communist party was anxious to celebrate it. He deems the present a favorable moment to chronicle the impression produced on a group of eminent French Catholics by that explosion of anarchy and of anti-religious and anti-Catholic hatred. The horrors of the Commune occurred while France was still bleeding from the wounds of the war with Prussia fifty years ago. The Communists aimed a deadly blow at the very heart of the nation. Among the saddened witnesses of the outbreak, Franc refers to the Assumptionist Fathers, founded only a short time before and grouped around Father D'Alzon. One of the most distinguished of these apostles of the last half century, was the famous Father Vincent de Paul Bailly. As far back as April 1871 Father Bailly had clearly diagnosed one of the social evils of our age, over-centralization of power. This centralization of powers, he wrote, had so weakened society, that no association of charity, of commerce, of trade, no financial body, much less any religious body, dared to organize, to protest against unjust laws or even to speak. He saw the remedy. To counterbalance that over-centralization of power, Frenchmen had to organize and to fight for full liberty of association. Inspired by these words and working on this program, the Count de Mun organized the Catholic Workingmen's Clubs and founded the "Jeunesse Catholique." This was the social branch of the undertaking. Fathers Picard and Bailly together with Mgr. de Ségur added "L'Union des Associations Catholiques Ouvrières," a federation composed of the clubs and *cercles* of Catholic workingmen. This was its purely religious and Catholic aspect. The Federation has just celebrated its fiftieth anniversary. Thanks to the initiative taken by the Count de Mun there sprang into existence the splendid Catholic movement of the Workingmen's Clubs, the Young Men's Catholic Union, the various Catholic Syndicates whose social activities are centered in Paris, but which exercise their influence throughout every department in France.

To these effective and epoch-marking works of social and Catholic regeneration, Franc adds the "Association de Notre Dame de Salut," also founded in the stormy days of the Commune. While an efficient help in the so-

cial reconstruction needed after the Franco-Prussian war, this Association had a wider scope. Its purpose was to encourage every kind of Catholic enterprise. Its first objective was the fuller development of the spiritual life among the people. It fostered for that purpose an increase of devotion to Our Lady, especially by the organization of pilgrimages on a large scale to her shrine at Lourdes. It gradually enlarged its field of work. When it was founded in 1871, Catholics were struggling to win back the freedom of their schools shackled by the Revolution of 1789, and still more so by the Empire under the first Napoleon, and to which the Bourbons of the Restoration, and subsequent governments in France had made only the paltriest concessions. For the last fifty years the fight has centered around this politico-religious question, the freedom of the Catholic school. The "Association de Notre Dame de Salut" has to its credit another work. It gave a new impetus to the Catholic press. It disassociated it from all narrow political partisanship and rallied it under the banner of the Cross. It founded the *Pèlerin* and *La Croix*, whose influence for fifty years, says the Paris editor, has been one of incalculable good, for both worked for the highest interests of France. The Paris journalist concludes with a sentiment which every American Catholic will heartily reecho. Only in as far as God is given back to the people, and the people return to God will there be peace and order in society. That was true, he says in 1871. It is just as true in 1921.

**Ireland.**—The Report of the American Commission is still a topic of comment both in Europe and Continental papers. The London *Nation* and the *Athenæum* in-

*The Report of the American Commission* forms its readers of the seriousness of the document in these words:

The truth is that no Englishman who cared at all about the truth could write a report on Ireland which Englishmen would read without shame and alarm. As Ireland has not been closed to foreigners, the horrible truth is known, with more or less detail and accuracy all over the world. A distinguished American journalist, Mr. William Hard, is now publishing in an American journal the conclusions he has formed after a close study of the state of Ireland. There are a large number of Englishmen who know perfectly well that our administration is now one of the gross scandals of Europe, who persist in looking away and trying to forget the facts, just because the scene and the facts are so horrible. When anybody presents the facts, they shrink as a man who has a tender spot shrinks when something hard is pushed against it.

The report is the work of a Commission which represents all shades of American opinion. Such a document cannot be dismissed as unimportant, and we note that one Unionist evening paper, while deploring the conclusions, points out that the publication of such a report is a very serious event. It will be read not only in America but all over the world. It is useless, of course, for the Government to publish denials, for no denials from a Government which has refused the demand of leading Englishmen for an inquiry are worth anything either here or abroad. If the allegations made in this report were untrue, there would be one very simple way of discrediting them, and

that would be to publish a report by independent Englishmen whose names carry confidence in this country. Nobody can expect America to be impressed by departmental inquiries, the results of which are foregone; even the House of Commons listens to the stereotyped answer with cynical amazement. The report, though it is most disagreeable reading for Englishmen, may serve the purpose of making the English people realize how this quarrel looks to other nations. Englishmen must get it into their heads that these atrocities will be brought to an end either by the indignation of England or by the indignation of the world.

French and Swiss papers are even more outspoken in their criticism. "*Bon Soir*," "*Peuple*," "*Croix de Saone et Loire*," "*L'Oeuvre*," "*La Depeche de Vichy*," "*La Bonne Guerre*" and "*Liberté*" of Friburg all have articles on the subject. They are unanimous in condemning British savagery. "*La Depeche*" declares that "events are happening on the borders of the British Empire similar to those that preceded the fall of the great Roman Empire," and then proceeds in this frank manner:

Realistic and practical Albion will wear out her teeth for long years against the determination of a people who walk to the scaffold without a cry of revolt, without a curse, but with a smile on their lips and happiness in their hearts, for they know that their death will be the forerunner of liberty for their country.

"*La Bonne Guerre*" asks:

Where is all this happening? Is it the terrifying account of a Red Indian war, as we are accustomed to read in the pages of Fenimore Cooper, or is it some fairy tale from the depths of uncivilized Africa? No; all this happens in Ireland, where a people is being crucified, and civilized nations, mute and indifferent, allow it.

For seven centuries Ireland has painfully struggled for her independence, but there was a moment when a generous Home Rule would have appeased the hatred of ages. That moment is now passed. Too much blood has been shed to permit of the possibility of a compromise. No ties, however weak, can subsist between the victim and the executioner. In the pages of this journal, a few weeks ago, we compared English atrocities in Ireland to those perpetrated by the Germans in Belgium. Since then the English have out-Heroded Herod in Ireland. The atrocities inflicted on this people have taken on a more odious character and surpass by far the worst examples of Hunnish barbarism.

Meantime, despite warnings from all parts of the world the British Government remains implacable, and atrocities are still numerous in Ireland. Preparations for elections are progressing. On May 3 De Valera issued a proclamation requesting the people to uphold the already proclaimed Republic and assuring them of ultimate success in their battle for liberty. He states the issue in these words:

You who vote for the Sinn Fein candidates "will cast your votes for nothing less than the legitimacy of the republic, for Ireland against England, for freedom against slavery and for right and justice against force and slavery here and everywhere. Your answer will be heard around the world. It will confirm the elected representatives of the people in their rightful place, as the only authoritative spokesmen in negotiations for the nation. It will give the lie to our nation's traducers. It will tell mankind that Irish men and Irish women with red blood in their veins do not yet regard as criminals the brave men who fight against tyranny and who offer up their lives that the sufferings of 750 years may not have been endured in vain.

On May 2, Dail Eireann memorialized the Congress of the U. S. asking support for the Irish Republic. The address was referred to the Foreign Relations Committee and was printed as a public document. Viscount Fitzalan was sworn into office on May 2 and shortly afterward Craig and De Valera had a conference, but apparently without finding substantial ground for agreement.

**Jugoslavia.**—Religious discrimination and persecution are apparently the order of the day in this new republic, as in its sister State, Czechoslovakia. Though Catholics

*Orthodox and  
Masonic Intolerance*

are numerically as strong as the members of the Orthodox Church, the latter, with the support of the Free Masons, have mastered the Government, and are establishing a reign of the most tyrannical religious intolerance. In illustration of these conditions, the news service of the N. C. W. C. brings the following quotation from the Catholic *Narodna Politika*, the organ of the Croatian Popular Party:

Our public already knows that the Belgrade Government has supplied large sums to the bishop of the Orthodox church of Dositej to assist him in undertaking propaganda in favor of the schism. They are now closing the Catholic schools of the provinces of Backa and Banat and replacing the Catholic teachers by Orthodox teachers.

The Government has also officially and publicly recognized the Masonic lodges, which it considers as government institutions. Minister Pribitchevitch has already distributed several million crowns to Masonic organizations and institutions, and the Government is now secretly distributing large sums to support Orthodox proselyting.

Not satisfied with these sops thrown to the Masonic lodges, which evidently are ruling the country, the Government grants a fifty per cent reduction on all railroads to members of these lodges, as may be seen from the text of an order issued from the Zagreb Office to the railroad officials:

Subject: Reduced railroad rates granted to the Grand Lodge of the Serbs, Croats and Slovenes of Jugo-Slavia, at Belgrade. Circular 49, addressed to all Station Masters.

The Minister of Railroads, by decision M. G. No. 40129 of the 20th instant, grants a reduction of 50 per cent on all railroads of the Kingdom to the members of the Grand Lodge traveling on the business of the Association. Each member of the Grand Lodge must be provided with an authorization, issued especially for each journey by the Grand Lodge at Belgrade, upon presentation of which the ticket offices will supply tickets with a reduction of 50 per cent, in accordance with the indications contained in the card of authorization.

The circular bears the signature of the assistant director, Dr. Kusulia, M. P. It is by such means that the Orthodox Church hopes to gain Masonic assistance in its anti-Catholic propaganda. The 200,000 Catholic Croats of the Banat Provinces, we are further told, are denied a Catholic education for their children, all Catholic teachers have been dismissed, priests have been imprisoned, and gendarmes insist upon deciding what vestments should be worn at Mass. Some of the most extremely intolerant measures of the Masons and their allies were

defeated only by the combined strength of Catholics, Serbian radicals and Mussulmans. Vigorous opposition is now being made by the Catholic associations of Croatia and Slovenia to combat the absolute atheism into which a recent educational measure of the Ministry would precipitate the country.

**Rumania.**—A new land law has been passed by the Rumanian Parliament whose purpose is the confiscation of all land not actually worked by the owners. It is meant

*Confiscation of  
Landed Property*

however to affect the subject races only and not the Rumanians themselves. Reimbursement for "expropriation" will be calculated on the basis of land value in 1913. Every Rumanian landed proprietor is exempted from the law because his "official duties" are presumed to render it inconvenient for him to farm his own estate. The principal provision of the law reads:

All estates and landed property which have changed ownership since July 31st, 1914, and which are not farmed by the present owners themselves, are to be expropriated. The so-called "dead hand" properties—i. e. endowments, entails, and church lands—are also liable to expropriation; though parcels not exceeding 100 hectares may be retained subject to their being used for the purpose of agricultural education. Forests generally will be expropriated, whether owned by communities or individuals.

The maximum amount of landed property that may be owned by an individual under the new law is curiously determined in the following words: "According to the interests of the country, of commerce or of industry, from 50 to 100,300,1000 acres or more, may be sanctioned by competent authority." This gives full latitude for political chicanery of every kind, and for racial discrimination. The Hungarians interpret the law to mean that the property of the Rumanians will not be interfered with, even though it exceed 1,000 acres, since this is "according to the interests of the country," while the luckless Hungarians and Saxons will be deprived of all their land in excess of from fifty to one hundred acres. That such is really the animus of the law may be judged from the fact that the Agricultural Minister, ignoring the temporary Agrarian Reform bill, recently confiscated 102,000 hectares of land in favor of a Bucharest syndicate, justifying his action on the ground that otherwise the land would have to be divided up among the Magyar population. He therefore preferred to hand it over in bulk to private Rumanian capitalists.

The Catholic Bishop of Transylvania has sent a memorandum to the Rumanian King in which he pleads for a continuance of the ancient right "to settle freely all ecclesiastical, educational and economic matters within the scope of the Church," and then adds: "I beseech your Majesty to leave us in possession of our property which insures the maintenance of our cultural institutions, and to grant the sanction and protection of the Rumanian law to our liberties and properties which serve the cause of civilization."

## The Bishops' Program and Unemployment

T. J. FLAHERTY

**T**HE hardest man to convince that a miracle has been performed, the hardest man to convince that the occasion for a miracle is at hand, is the Catholic theologian. This is because of his clear comprehension of objective reality; he does not expect great things to happen by interference with the known laws of nature; he sees the Providence of God in the commonplace and familiar. The Administrative Committee of the National Catholic War Council, thus prepared by sound philosophical training and by experience, drew up in 1919, a rational program on social reconstruction, reviewed economic problems and offered remedies for the "deep unrest so emphatically and so widely voiced throughout the world."

The practical applications of this pronouncement, they say, "are of course subject to discussion, but all its essential declarations are based upon the principles of *charity* and *justice* that have always been held and taught by the Catholic Church."

Now the most serious present-day problem awaiting solution on principles of justice and charity, is that of unemployment. What solution, then, do the Bishops, as spokesmen of the Catholic Church in America, offer? To begin with, their program is constructive and their solution positive. Their concern, in grappling with the problem, is to point out how to secure a fair division of production. They reason synthetically and lay down the principle that to know a thing we must be acquainted with its cause, and knowing the real cause of unemployment they begin contemporary discussion by stating that "the general level of wages attained during the war should not be lowered."

Even if the great majority of workers were now in receipt of more than living wages, there are no good reasons why rates of pay should be lowered. After all, a living wage is not necessarily the full measure of justice. All the Catholic authorities on the subject explicitly declare that this is only the *minimum* of justice. In a country as rich as ours, there are very few cases in which it is possible to prove that the worker would be getting more than that to which he has a right if he were paid something in excess of this ethical minimum. Why then, should we assume that this is the normal share of almost the whole laboring population? *Since our industrial resources and instrumentalities are sufficient to provide more than a living wage for a very large proportion of the workers, why should we acquiesce in a theory which denies them this measure of the comforts of life?* Such a policy is not only of very questionable morality, but is unsound economically. *The large demand for goods which is created and maintained by high rates of wages and high purchasing power by the masses is the surest guarantee of a continuous and general operation of industrial establishments. It is the most effective instrument of prosperity for labor and capital alike.* (Italics inserted.)

By thus placing emphasis on the fact that the worker should be permitted to receive the maximum of the pro-

ceeds of production, the Bishops were the first writers on reconstruction with the courage to substitute this positive doctrine, "the most effective instrument of prosperity for labor and capital alike," for the many negative and destructive theories of the day.

But the Bishops knew, as stated elsewhere, that a miracle was not to be expected; that "no profound economic changes in the United States could be looked for in the near future; that the hackneyed phrase, 'Things will never be the same after the war,' meant nothing, at least in America. Therefore, they take up the materials that are at hand and begin to build. They point out that until the worker has reached an economic competency, he stands in need of the device of insurance.

*The State should make comprehensive provision for insurance against illness, invalidity, unemployment, and old age. So far as possible the insurance fund should be raised by a levy on industry, as is now done in the case of accident compensation. The industry in which a man is employed should provide him with all that is necessary to meet all the needs of his entire life.* Therefore, any contribution to the insurance fund from the general revenues of the State should be only slight and temporary. For the same reason no contribution should be exacted from any worker who is not getting a higher wage than is required to meet the present needs of himself and family. Those who are below that level can make such a contribution only at the expense of their present welfare. Finally, the administration of the insurance laws should be such as to interfere as little as possible with the individual freedom of the worker and his family. Any insurance scheme, or any administrative method, that tends to separate the workers into a distinct and dependent class, that offends against their domestic privacy and independence, or that threatens individual self-reliance and self-respect, should not be tolerated. *The ideal to be kept in mind is a condition in which all the workers would themselves have the income and the responsibility of providing for all the needs and contingencies of life, both present and future.* Hence all forms of State insurance should be regarded as merely a lesser evil, and should be so organized and administered as to hasten the coming of the normal condition. (Italics inserted.)

It is for this reason only that the United States Employment Service is endorsed. For this reason, too, a national system of labor exchanges, acting in harmony with State and municipal employment bureaus, finds a place in the Bishops' program.

While not, strictly speaking, within the scope of the present article, it is encouraging to find powerful industrial groups, individuals, and organizations endorsing much that the Bishops stand for. The American Association for Labor Legislation is doing a great work; liberal and broad-minded magazines, newspapers and reviews are contributing their quota. The Merchants' Association of New York through its Committee on Industrial Relations issues a report that might be incorporated in the program of the Bishops.

Your committee points out that present conditions call for prompt and frank consideration of the industrial relations problem by employers. It is one of the most perplexing, difficult, and at the same time far-reaching and important problems confronting the nation today. It cannot be disposed of out-of-hand, *nor can its solution be reached through a discussion of ambiguous, trite or impractical economic theories, or through the general application of welfare innovation or other devices which have perhaps proved successful in special cases.* It requires painstaking effort, clear thinking and sympathetic consideration by both management and labor; but at this time the well directed efforts of management will be especially beneficial. Employers now have the opportunity to demonstrate that the assumption is incorrect that they are uniformly arrayed against or antagonistic to labor. Now is the time for them to make it clear that the interests of management and labor can best be realized through peaceful cooperation. By a progressive and enlightened handling of labor matters now, they can make a tremendous advance toward the re-establishment of confidence, sincerity and trust among the parties to industry. (Italics inserted.)

Whiting Williams, formerly Vice-President of the Hydraulic Pressed Steel Company, left his comfortable home with but \$20 in his pocket and joined the ranks of unskilled labor for the purpose of getting close to the worker and, after many hardships in America and Europe, tells us that after all "To the worker the job is the axle of his entire world."

Deering, Milliken & Co. has a copartnership plan in operation in five plants—three in the South and two in New York.

The Dennison Manufacturing Co., box manufacturers, have adopted measures for the prevention of unemployment. The Hickey-Freeman Co., clothing manufacturers, are carrying out a continuity-of-production plan in three of their large plants. A group of American en-

gineers, headed by Walter N. Polakov, of the American Society of Mechanical Engineers, is responsible, among other things, for recent experiments in the installation of the eight-hour three-shift system in steel mills and other industries.

Yet, as in everything human, the good seed has been oversown with cockle. In promising that no profound economic changes would soon occur in the United States, the Bishops had in mind the powerful opposition of the group of philanthropists who "would liberate the industrial slave of the Union." At a dinner in Hoboken recently, Judge Gary, spokesman for the group, presuming that Christianity does not provide indispensable guiding principles and powerful motives for social reform, goes back to Confucius for his inspiration. "What I stand for," said the Judge, "involves the practise of the rule promulgated by Confucius 500 years before Christ."

But the Bishops have drawn the plans and laid the foundation for a social structure that should endure. It can be added to and extended in its dimensions. Like the medieval architect, they leave to the future builder the privilege of finishing the structure. But the present need of translating faith into works is imperative. During the reign of Louis XV and Louis XVI, in France, the discussion of economic questions enlivened the tedium of ladies and gentlemen in gilded salons. Our own Jefferson borrowed much from them. But discussion was not action, and by and by the angry crowd broke down the doors and spilt blood over the palace. Discussion is good when a man has bread to eat and his children happy, but dangerous when "Ye hear the children weeping. . . . Ere the sorrow comes with years."

## Luther and Canisius

JOSEPH HUSSLEIN, S.J.

THE year 1521 is one of the most eventful in ecclesiastical annals. It is the year of Luther's final rejection of the ancient Faith. It is also the year in which Ignatius of Loyola cast aside his military ambition and devoted himself entirely to the service of his Captain Christ. That same year, on May 8, was born into the world, and spiritually reborn through Baptism into the Church which Luther had relinquished, three short weeks before, a child destined to be a mighty instrument of Providence in the promotion of that true reformation which was seldom more greatly needed. To future generations he was to be known as Blessed Peter Canisius. Recording this date in his "*Autobiographia*," he thanks God for the two-fold gift accorded him that day dedicated by the Church to the honor of the Archangel Michael. On that same feast, too, May 8, 1543, Canisius was to be admitted into the Society of Jesus, which had been founded three years previously by Ignatius.

That there was then need of reformation all admit. Humanism, following close upon the Middle Ages, had held the possibilities of a great spiritual as well as intellectual development. Classic revival, combined with Christian faith and zeal, might well have succeeded like a golden summer to the blossoming springtide of Gothic art. The Church gladly welcomed the new movement, as she welcomes every promise of human achievement. Canisius, too, was to receive a thoroughly humanistic training. But for many of those who became masters of the new learning it meant a lessening of faith or devotion, and often a compromise with the vices of paganism. The Papal court itself, as we know but too well, had been deeply infected. Even amid the catastrophic events of 1521 it continued in its apathy, apparently unaware of the seriousness of the danger threatening Christendom.

That under such conditions the Church's Faith and teaching remained pure and untainted, when the zeal of

a humanistic Pope himself, Leo X, burned feebly and low, as a dying flame, is only another triumphant vindication of the Divine guidance always accorded the Church, as Christ had promised her. There was need of reformation, not of the Church's doctrine, but of the lives of too many of her children. There was need of men like Elias of old, of whom the Scripture tells us: "And Elias the prophet stood up, as a fire, and his words burned like a torch." Such a man was Canisius. Never indeed, not even now, was the Church without her distinguishing mark of sanctity. The Lutheran revolt itself was to be followed by a very blossom time of sainthood. Everywhere we behold such men and women as Ignatius and his first companions, Teresa and her nuns, Philip Neri, Charles Borromeo, Francis de Sales, and many others whom we might enumerate, performing their apostolic task.

Reformation within the Church had not waited for the advent of Luther. Serious efforts were made by the Lateran Council to stay abuses and bring about a new era of enlightenment and Christian charity. Towards the close of the Council, in 1517, Mirandola warned its members that if Leo X did not take effective measures it was to be feared that God Himself would cut off the infected limbs and bring them to destruction. Luther began as a Catholic reformer. Had he been, as the Anglican *Living Church* remarks, "an abler theologian, a better student, a more balanced thinker," and as we would add, a worthier priest, he might have greatly helped to bring about the true reform. Instead, he succeeded in "creating a revolution" that disrupted Christendom and "plunged literally millions into unbelief." (April 16, 1921.)

The qualities wanting in Luther were all to be found in Canisius. He was not merely "an abler theologian, a better student, a more balanced thinker," but he was supremely equipped in all these regards. Where Luther was foul of tongue and envenomed in speech beyond even his contemporaries, Canisius was faultlessly chaste and unfailingly gentle, like Christ his Model. Where Luther changed and veered in doctrine, constantly contradicting himself, Canisius was sure as the steady compass, pointing ever to the undoubted Gospel truths and to the teaching of the Fathers, foremost as a careful Scripture student and a great patristic scholar. Where Luther unloosed the tempest, and rode the whirlwind, but, to his great distress, was soon unable to direct it, Canisius followed in the path of destruction, built up anew the ruined places and firmly buttressed the tottering walls.

Luther outlived the zenith of his success. He was forced to admit the complete failure of his new teaching, as he saw the fearfully increasing immorality where his doctrine flourished. Most bitter experience of all, he beheld the masses, whom he had betrayed, turn against him. "Apparently, at the height of his power, one of the greatest champions whom the age afforded of the rights

and worth of the poor," writes one of Luther's admirers in the *Christian Advocate*, "yet in the Peasants' War he sided with the aristocracy, thus dethroning himself as the popular idol, and losing to the Reformation itself the adherence of the great masses." (April 21, 1921.) Canisius, on the contrary, preaching in fearless words before rich and poor, ran his successful course, like a giant, to an old age crowned with noble works. "Peter Canisius," says the Protestant historian Krüger, "was a noble Jesuit; no blemish stains his character." He bravely fought the abuses of his day, especially on the part of the clergy whom he wished to see worthy in every respect of their high vocation; but his loyalty to the Chair of Peter could not be affected by the accidental unworthiness of any temporary occupants of that exalted position. "Whosoever adheres to the Chair of St. Peter is my man," he exclaimed. "With Ambrose I desire to adhere to the Church of Rome in every respect."

The life of Blessed Peter Canisius is not memorable so much on account of any single event, as by the multiplicity of its achievements. It impresses us with the vastness of its innumerable activities for God and for the Church. It can be compared only to the immeasurable sea with the ceaseless wonder of its endless waves.

Under each successive Pontiff Canisius was dispatched upon mighty missions or engaged in important undertakings. Paul IV sent him with his Nuncio to the Polish Diet, Pius V selected him to combat the Centuriators of Magdeburg, Gregory XIII summoned him to Rome to consult with him regarding the state of Germany. The task of promulgating the decree of the Council of Trent among the Princes of Germany was confided to him by Rome. At the Council itself he acted as Papal theologian, and its peaceful conclusion was made possible only by the reconciliation he effected between the Emperor and the Curia. At the Diet of Augsburg his most resolute intervention alone averted the protest of the Papal Legate against religious peace, a protest that would have precipitated a fratricidal war. In the famous religious controversy held at Worms Canisius repeatedly met Melancthon in debate. By his skill and learning he exposed before the whole world the hopeless discord reigning in the camp of the Reformers. His well-directed attacks disclosed their differences of doctrines and left them in a Babel of confusion.

The princes and kings called upon Canisius for counsel and help. Hardly had he been ordained than he was delegated by the clergy of Cologne for an important mission that brought him into contact with Emperor Charles V of Germany. He was summoned to Vienna by Ferdinand I, advised the King of the Romans at the Diet of Ratisbon, and answered the call of Duke Albert V of Bavaria. Though constantly in touch with the greatest temporal potentates and ecclesiastical rulers of his time, he was never for an instant dazzled by their splendor nor betrayed into wishing for himself any participation

in the honors they were eager to lavish upon him. Repeatedly he refused the episcopate, and with the same resolution turned aside from the cardinalate which Rome wished to offer him. Like St. Thomas of Aquin he could rejoice that he died a simple and humble priest, childlike in perfect obedience.

His functions within the Society of Jesus were of equal importance with his outward duties. He was present at the first three General Congregations of his Order, and was appointed the first Provincial Superior of Upper Germany, bringing the Society into Suabia, Bavaria, Bohemia, Hungary, Lower and Upper Austria. He strengthened the faith of the Catholics of Alsace and spent his last years in helping to make of the Canton of Freiburg, in Switzerland, a lasting stronghold of the Church.

There was a period in Germany when the Reformation eclipsed the Catholic efforts in the fields of education and literary endeavor. But this was only a new spur for Canisius to urge him on in his great work of everywhere founding Catholic colleges. The rapidity with which they sprang up under his unwearied efforts is nothing short of marvelous. Papal seminaries arose at Prague, Fulda, Braunsberg and Dillingen. Schools for the nobility and for the masses were erected under his guidance at Ingolstadt, Innsbruck, Munich and Vienna. His directive hand was no less visible at the universities of Ingolstadt, Vienna and Cologne.

But if Canisius was a promoter of education he was equally assiduous in the field of literature. An incomplete list of his own works and their various editions extends over thirty-eight quarto pages of the bibliography of the Society of Jesus. The labor of the pen, he held, was no less important than the conversion of the Indies. He urged that competent theologians be appointed at Rome to write in defense of the Church, and begged Pius V to send yearly subsidies to the Catholic printers in Germany. Scholars of note were personally approached by him to induce them to print their works, and he lent a willing hand not merely in assisting them in their publications, but even in reading manuscripts and correcting proof.

No work of zeal was left undone by the far-seeing Canisius. We can well understand, therefore, the earnestness with which he preached the Word of God to the humble, the poor and the little ones. The work, in fact, by which he is best known is his catechism. Luther had successfully undertaken this most important of all tasks, although catechetical instruction did not of course originate with him. Yet among the worst abuses of his time was the neglect into which this work had fallen in the Church. The Canisian catechism, in three different forms, was a masterpiece. It appeared in at least twelve languages and in 200 editions during his own life. In it every statement was substantiated from the Scriptures and the Fathers of the Church. Perhaps no other single accomplishment has done more for the preservation and propagation of the Faith than this.

To sum up briefly. Luther with his gift of impassioned eloquence, his matchless mastery of the popular tongue, his titanic vehemence, his herculean energy, the powerful support derived from secular princes, his fierce, unbridled opposition not merely to the private person of a humanistic Pope, but to the Papacy itself, the greatest spiritual influence of all the ages from the days of Peter to our own, naturally attracted the attention of the world. Canisius, with intellectual abilities of a higher order, with a less emotional though more logical oratory, with a deeper and more accurate knowledge of the Scriptures and the Fathers, with a mind purely constructive and a gentleness almost Divine, seeking only to remedy the wounds that had been made by Luther on the one hand and by the negligence of the shepherds of the people on the other, was a far less spectacular figure, but his accomplishments were immeasurably greater. Of Luther nothing remains, save a negation. Of Canisius, the fruit of his work will endure to the end of time.

## Our Youthful Scientists

MYLES E. CONNOLLY

YOUTHFUL prodigies are still very much in fashion. If they were as easily obtainable as poodles one fears that the growth of population would become a serious problem. Daisy Ashford was the signal for the sudden blossoming of a thousand young Chattertons. In the so-called scientific life no cleverly press-agented farce was needed to start the ball rolling. The avalanche has been upon us. Ten-year-olds have been squaring the circle and making perpetual-motion machines for so long that an honest juvenile chess marvel was a relief. My life, at least, is hedged in on all sides by these scientific prodigies. As an antidote, I have taken to chasing leprechauns in the woods o' nights, trying to photograph those elves which, according to the Talmud, number for some peculiar reasons, "a thousand on the left hand and ten thousand on the right." My serious scientific research has been limited to investigating whether or not it is true that certain vegetables produce bald heads, and, incidentally, if beards help men to a longer life.

Years of youthful scientists and their work have chastened me so that sometimes I almost believe that I could, for distraction, read George Gissing or Tagore. Once, I came within two books of rereading Emerson's letters. And once, I actually began "Sister Carrie" . . .

Dear children, take a two years' course in biology and learn to skin a cat, read Arthur Brisbane and H. G. Wells, and you are a scientist. Write a short article on something that no one can possibly know anything about; how, for instance, the monkey stretching for cocoanuts cultivated his foot into a graceful arch and instep, and you, like your subject, will be able to pluck many a rich cocoanut. Or, better, write an outline of the history of early civilization, stressing particularly a point like this, that red is one of the most common color words

in early folk-lore because it was the color of the meat your ancestors slunk and wailed all night through the forest for, meat which alone could make them lick their chops with any satisfaction. Do this. Then, take a course in anthropology and learn the origin of fetiches, idols, sacrifices, and so on, and, of course, religion, and you are complete, a youthful prodigy. You are a scientist. Memorize a thesaurus, coin a few words of your own, practise a few nights before the mirror, and you will be more sought after for a dinner than Whistler or Wilde in their balmy days. Cultivate a wrinkled brow, a matter-of-fact manner, learn a few moderately gruesome stories of morgues and railroad wrecks, ask every man if he has read Weismann on heredity and Spencer on education, be able to pronounce *pithecanthropus* without a stutter, speak quietly of Christians as anthropomorphists, and now and then mention, and mention with a smile, the "good clergy" and lo, you are a scientist.

I, of course, am giving only the barest outline. There are many opportunities for branching out. I recommend two years in biology because the course helps a vocabulary enormously, and very suggestively gives you the knowing air. A medical-school training helps. Shades of disintegrated bodies! then, you can speak of the uselessness of chins, appendixes, etc., chatter endlessly of the "layman," and exclaim each time you leave the operating room, "I have not seen the soul!" Even an engineering course is of assistance. Cultivate your pose. When it is imitated, change it. Keep changing it. What odds? Truth, you know, is a variable. And one more point—this is for those who want the shellac finish—generalize on every possible opportunity about "service." Progress is a safe abstraction, but getting a little old. "Service" is strictly in the mode. Drum service for every parade and you win the world from the Unitarian high-school master to the Y. M. C. A. secretary. And finally, as an ultimate achievement, write a book.

No, you do not have to wait until you are old. I have before me a thin volume on evolution recently issued with the imprint of the Princeton University Press, written by a youth of eighteen serious years. I am glad I knew the boy's age—the book seemed by one much younger than he. If it had literary cleverness I would blame the estimable Mr. Mencken. But it has not. The composition is far worse than that of the ordinary college graduate. If our prodigy had spent a little time endeavoring to cultivate the difficult science of self-expression and left the facile art of weaving fancies about the human race alone for a little while, one could perhaps quote the book. As it is, one can do nothing but recommend it to the profound as a koran for a new cult. I think it declares that since the average height of men tens of thousands of years ago was less than the average height of modern men, the human race has come from dwarfs. What that means or solves, or how he knows the average height of men tens of thousands of years ago, or what great difference it signifies, I con-

fess I do not know. To tell the truth, I have not the slightest interest. What catches my eyes is a long quotation from the Book of Genesis, the famous "account," of course. This is completely demolished afterwards. I think he also demolishes almost every other explanation of the origin of the human race. And if his book were considered with any seriousness I fear it would demolish the human reason . . . at least it would demolish mine. However, it has two good things to recommend it: the romantic idea of dwarfs, and the quotation from Genesis.

It is a relief to discover that "Science," pricked by its ignorance in the Spiritistic problem, is now devoting itself more and more to fairyland and ghost stories. Its new tales promise to be more colorful than the adventures in monkeyland. But the chief joy springs from the hope that some of our youthful scientists will be won over finally to some form of more humorous fiction. After all, these youngsters are not going to make us any better, so they might as well begin trying to make us a little happier. The younger generation of this little world is beyond being frightened by sketches of pterodactyls or by Haeckelian natural history. It heard of the heralds who went up the hilltops long ago with their trumpets swung toward heaven and announced that the barriers of ignorance had been broken at last, that a new era was opened to man. The members of the new generation have watched . . . The cry of the heralds floated forth and faded, was caught up now and then, but faded, faded inevitably to a memory among the dim, level hills of time. Nothing has happened. We are no nearer anything than we ever were, and just what we should be nearing we know no better than we ever did. That matter seeks matter and spirit, spirit, is still the same old admirable truism. The part of mankind which has broken out of its bad dream and feels the sun on its face, has come to think with that jovial champion of intense, courageous living, Gilbert K. Chesterton, that

The materialism of things is on the face of things: it does not require any science to find it out. A man who has lived and loved falls down dead and the worms eat him. That is materialism, if you like. That is atheism, if you like. If mankind has believed in spite of that, it can believe in spite of anything. But why our human lot is made any more hopeless because we know the names of the worms who eat him, or the names of all the parts of him that they eat, is to a thoughtful mind somewhat difficult to discover.

Who remembers Dodgson, the mathematician? But who forgets Lewis Carroll? He was ahead of his time when he left his mathematics to write the adventures of "Alice in Wonderland." Our youthful scientists might avoid adding to the dustheap if they, too, would employ the imaginative energy they sacrifice creating a past that matters little or a future that matters less for the weaving of some splendid fancies for Now. Our friend of eighteen wrote his book on evolution. How much better his achievement could have been if he had risen even to a new verse on the purple cow. If the fold would take such stuff less seriously they might in time see light.

## Decline of the "Catholic Party"

J. A. M. RICHEY

WHILE reports from England indicate that the Oxford Movement is still functioning as a means for making Anglicans more "Catholic-minded," not only preparing many of them for, but, by the grace of God, actually inducing them into the great adventure by that logical step known as "submission to Rome," in this country we see the summit already surmounted and the "High Churchmen" or "Catholic Churchmen" descending on the other side into the valley of indecision and latitudinarianism.

A few years since, the "Protestant Episcopal Church in the United States of America," as she officially knows herself, held a strong "Catholic party." Such strides had this group made in doctrine and ritual during the last quarter of the nineteenth century that it could no longer be ignored in the councils of the Church. At the beginning of the twentieth century this party felt the time was opportune to agitate for change of name from the "Protestant Episcopal Church" to the "American Catholic Church," and shortly thereafter a monthly magazine was founded, with which, at the beginning, the writer was associated as editor-in-chief, and which bore the title the *American Catholic*. It was in 1910 that its first editor-in-chief submitted to the Catholic Church, and in 1917 that his successor, Mr. Harry Wilson, did likewise, both having been former Episcopal clergymen. The culmination of the effort for change of name, however, was reached at the General Convention of the Protestant Episcopal Church at Cincinnati in the autumn of 1910, the promise of success then to be attained resting on the progress towards that end accomplished at the two preceding triennial conventions. The forces in its favor had reached the zenith of fervor. The presentation of the question at the Cincinnati convention was made with the enthusiasm of confident success.

Then and there, like a giant refreshed with wine, the "Protestant Episcopal Church in the United States of America" awoke to the realization that she was in danger of being made Catholic, in name at least, and she rebelled. She not only vetoed change of name, but elected to her most responsible position, as President of the House of Deputies, a most conservative Low Churchman. From that time on change of name has not been seriously agitated, and Episcopalians, as a whole, seem to have given up all idea of ceasing to be Protestant. They no longer hope for "some sort of unity with Rome," but are seeking and actually accomplishing a quite different unity with Congregationalists and other denominations, or at least individual members of the sects. "The Open Pulpit" has ceased to afflict their minds, being accepted now for the most part as a desirable thing by those who formerly would not tolerate it as a necessary evil. The Catholic party did its best and failed. So great was the failure that it has ceased to function as a party. The

very men whom it counted as its staunchest friends have given up the fight to make the Episcopal Church Catholic, and are found to be making progressive overtures with other Protestant denominations in a world movement for interdenominational Protestantism, or a unity which Bishop Anderson of Chicago, in a pastoral letter, once said might "come to recognize a pope, but not the Pope." And Bishop Anderson was recognized but a few years ago as among the Catholic leaders of the Protestant Episcopal Church. He was in the very midst of the "troublesome belt," which included the five dioceses—Fond du Lac, Milwaukee, Chicago, Quincy and Springfield.

But now the troublesome belt has ceased to trouble and the weary are at rest, reposing on the line of least resistance and aiming an occasional dart at Rome as an apology for their own existence. For example, in a late issue of the *Living Church* in his "Blue Monday Musings," Dr. Van Allen of Boston, after writing a "lloyd-georgian" in connection with the late Lord Mayor MacSwiney, gratuitously followed up with a separate item, which reads:

Which reminds me that, a month ago, two Irish maid servants in a Boston residence discovered a miraculous likeness of Mayor MacSwiney on the kitchen wall, and applied for permission to cut out the plaster and present the "icon" [*sic*] to some church, where it should be duly honored. I have not as yet heard of any cures wrought by it; but perhaps they will come in time. It is hard not to write satire.

Although the writer reads, or at least carefully scans some hundred Catholic papers and magazines each week, the above had escaped him till he read Dr. Van Allen's "Blue Monday Musings" in the *Living Church*; but, then, Dr. Van Allen possesses sources of Catholic information that most Catholics know nothing about, which he does not hesitate to exploit more than semi-occasionally; nor does he seem to fear that his learning will be questioned by his constituency. While his narrative would not be incredible, if properly verified, even beyond the limits of his statement, one hesitates to give its proper name to that form of diction which he is pleased to call satire, or to tarry with his apparent motive. At root that motive is not so malicious as it may appear. It is one common to some, at least, of the older High Churchmen, and is really a form of resentment at the evaporation of their Spanish Castles as to any confederation of Catholicism with Protestant Episcopalianism, which chagrin has crystallized since the Papal pronouncement on Anglican orders.

The time was, a decade ago, when if an Episcopal clergyman was, on account of his clerical collar, asked if he were a Catholic priest, would answer: "Yes, but not Roman." Interdenominationalism is fast changing that, for he is now outdoing himself in an effort to get the other denominations to recognize his orders as having something, at least a trifle, more valuable than their own; and is willing to give his ordination to a Congregational minister and permit him still to exercise his minis-

try among Congregationalists. Perhaps, after all, it is a case of reversal to origin and the revival of a habit. For after Merrie England had ceased to be Catholic, it was Cromwell who inducted his independents, from whom the Congregationalists are descended, into the English benefices to fill the vacancies made void by the banishment of the Catholic clergy, and filled full the cup of English Protestantism with a ministry which had no orders at all. It was not till the act of uniformity eleven years later that these independents were induced to submit to an ordination which they thought would do no harm if it did no good, since they had lost in matter, form and intention practically all that even seemed Catholic. Today it is not "Catholic ordination" the Episcopalians are offering the Congregationalists, but some sort of "act of conformity" which may be a basis for decent interdenominationalism. And so, too, they do not tell the wayfaring man they meet offhand that they are "Catholic priests, but not Roman." A little over a month ago the writer was out in the "troublesome belt" and happened into a smoking car where the only unoccupied seat was beside a clergyman, who unquestionably had on a Roman collar. Asked direct: "Are you a Catholic priest, Father?" he replied: "No; I am an Episcopal clergyman." Being the archdeacon of one of the foremost High Church dioceses, he must speak with some authority, and he answered only as many answer now who answered differently not many years ago.

Where High Church Anglicanism in America a few years ago was developing a Catholic consciousness, as we may dub it, it now is losing any semblance of such consciousness and is realizing anew its essential fellowship with Protestantism, whose goal at the most can be but a neo-Catholicism which will never deceive the elect.

## Joan of Arc and Other Plays

JOHN B. KENNEDY

THERE are so few sincere attempts at the artistic, to say nothing of artistic achievements, in the theater today that when something really fine is done the world should be told about it. In selecting a character such as St. Joan of Arc for dramatic interpretation, Miss Margaret Anglin set herself a task of extraordinary difficulty. The Saint had already been caricatured in a skilfully made picture-play, "Joan the Woman," which was vitiated by a spurious modern "love-interest" theme; a popular song had also been inflicted on the long-suffering public with the Maid of Domremy as heroine. Quite unmaliciously the American public, not familiar with the spiritual force that was and is Joan of Arc, has come to regard her as a picturesque symbol of French valor, which she is; and as a young woman of vague romance, which she was not.

In "The Trial of Joan of Arc," by Emil Moreau, we have something that, if not a piece of literature, is certainly a remarkable work of spiritual history, containing,

as it does, the exact evidence recorded at the trial for witchcraft of the inspired savior of her perplexed country. The play, originally produced on Easter Sunday under the auspices of the Knights of Columbus for the benefit of the European Relief Council, so struck the imaginations of many who saw it that Miss Anglin was urged to make it a regular attraction.

Being a Catholic, as well as an actress of unsurpassed emotional power, at least on the American stage, Miss Anglin contributes an able and somewhat lengthy explanation to her program, of the circumstances under which Joan of Arc, a Catholic saint, came to be persecuted by Catholics. This is an admirable preventative to avoid misunderstanding on the part of those who are insufficiently acquainted either with history or the philosophy of history. Even Catholics might be pained to witness a bishop applying a cruel third degree to a Saint, although it may be doubted whether Catholics so ignorant of the politico-religious fusion of those times are sensitive in the matter of the Faith.

With an interpreter of but ordinary gifts, the play could be quite unacceptable to those who believe that drama dealing with religion should be delicately wrought and rendered. Miss Anglin makes Joan literally the voice of faith. The Bishop of Beauvais and his persecuting peer of Winchester are, of course, the dual villains of the piece: yet the thrill of their voices and the magnificent sweep of their gestures, their flaming figures and stern faces fit the picture so well that it seems appropriate that so noble a martyr should have such lordly and deadly enemies. And the thought is subtly conveyed, especially by Joan herself, that these men are themselves convinced of her witchcraft. She will have none of them; she is, perhaps, a little uncertain herself whether their apparent malice is all malice, and this uncertainty can be detected in her contempt of their power when she challenges them to take her to Rome: "To the Pope, my father. Him will I answer. Not you!"

Through all the grim and intense horror of the persecution this woman of faith stands firm under the batterings of skilled brains and stormy tongues. The sheerly human recoil from physical torture grapples with her will to vindicate her conscience, even to the death, and she walks forth to the stake, shriven by hands no less anointed than those that manipulate her martyrdom. Miss Anglin by simple, forceful art carries her audience, or that part of it not wholly unresponsive to the rich spiritual appeal of her acting, through the grim Gethsemane the Maid was compelled to face, not without flinching and surely not without the Divine grace that steeled her soul and rendered her profound, inscrutable, a tantalizing truth to the masters of political craft who were her prosecutors.

Even those who believe, with certain of the more obvious creatures holding Freud and his psycho-analytic hypotheses as the solution of all mental complexities, that Joan was merely a mascot for the trembling armies of

France, will leave this dramatization of the little peasant Saint tasting something of the purity of immolated unselfishness. We who are blessed in possession of the truth will instantly recognize in this play an epic of the Faith. Miss Anglin has demonstrated that great religious episodes, suitably rendered and admirably performed, can hold the sated mind of the New York theater-goer with the unusual picture of innocence and holiness passing through trial to triumph, even to the triumph of death. And, what is more, convince this sated mind that there is such a thing as triumphant death.

John Drinkwater, a young Englishman who found it profitable to give Americans a traditional and quite ordinary sketch of Abraham Lincoln—the play being successful chiefly through the faithful portraiture of the leading character by Frank McGlynn—brought "Mary Stuart" to the American stage. If it is worth crossing the street to see "Mary Stuart," I, for one, consider it an argument to go to Caracas to see "Joan of Arc." George M. Cohan is always providing surprises. His newest production, "The Tavern," besides being about the cleverest reference to early American days that anybody has done, has a genuinely subtle surprise at the end. The dialogue is what we term "snappy" nowadays when our vocabulary is too congested to produce the simple word brisk. It confirms the conviction that, while gentlemen not of his race cudgel their brains to produce alluring plays and pictures based principally on marital and other relations that are best left undisturbed, young Mr. Cohan can find new and legitimate ways to entertain his countrymen. His "Meanest Man in the World" is another contribution to our rapidly declining gaiety, although it is more stereotyped than the general run of his productions, and we can all answer his "Mary" "Isn't it a grand old name?" in the affirmative. Cohan, after all, stands for much that is clean and decent in modern theatricals.

Stir was caused when Charles Gilpin, a colored actor of assured gift, was, was not and finally was invited to a certain dinner which happens every year unaccompanied by solstitial troubles. Mr. Gilpin plays exceptionally well in "The Emperor Jones," a morbid but rigidly true study of Ethiopian superstition by James O'Neill's brilliant son, Eugene. After seeing the play one regrets that young O'Neill has fallen prey to the bleak environment of the northern New England coast, where most of his work is written. He is unquestionably the leading American dramatist because, whatever the faults in his plays, he does write, and from the heart, controlled by an inspired brain.

"Welcome, Stranger" brings before us once more the clever use our friends, the Jews, are making of their power on the American stage to present their propaganda skilfully. The story concerns a Hebrew merchant who stumbles into the petty proscription that, unfortunately, is not pettily provoked. Naturally, he overcomes it by a display of personal amiability—the author is of his race. "Mr. Pim Passes By" is an English importation of some

merit, showing how a middle-aged gabbler with a defective memory can bring alarms to a quite respectable and prosperous family. "Peg o' My Heart" is the familiar play that retains its static charm. "Deburau" and "Toto" are performances on the Don Juan model, "Toto" being an especially apt vehicle for the display of Ditrichstein's portraiture of the cynical sensualist. It is a pity that a man with possibly the best gift of comedy of anybody before the American public should select immoral plays as his media.

Hard-working people waited several hours in a drizzle to pay excessive prices for tickets for "Claire de Lune," a not entirely pretty play, despite its name. John and Ethel Barrymore were the stars, which may account for the excess in the price. Their splendid talents could not be put to better advantage than in a revival of some of the old and altogether untainted pieces that delighted the last generation, failing the creation of new and equally acceptable masterpieces: a failure that appears inevitable in this era of a rankly commercialized stage.

"Nice People" is a mawkish if well-written drama, which no decent citizen should care to hear his fashionable daughters discuss. "Mixed Marriage," by St. John Ervine, gives us another angle to this European's Ibsenic brand of genius, although it contains clues for the intelligent, to some the reasons for the deadlock in Ireland if we discount its author's studied neutrality in the face of tradition and events that challenge all neutrality.

## COMMUNICATIONS

*Letters as a rule should not exceed six hundred words.*

### Is the Search Vain?

*To the Editor of AMERICA:*

My letter to AMERICA for April 2 took issue with the statement of Father Judge that the justice of taking interest on capital has been "thoroughly discussed and fully established." Neither the discussion nor the proof seemed to me to be satisfactory. Therefore, I sought more light. Father Judge has not pretended to provide any in his answer, but expresses the belief that "there must be speculative reasons somewhere, e. g., with the moralists;" that is, reasons sufficient to justify interest-taking. As this statement stands, it is little more than an act of faith or of hope. Those sufficient reasons are precisely what I have long been seeking without success.

Father Judge says that Dr. Coffey admits the right of the owner of industrial capital to *some* interest on the title of ownership. That is true, but Dr. Coffey adds that the capitalist has no moral right to live in idleness on that interest, and that such a claim "is a pure assumption." Yet, if the axiom *res fructificat domino* is fully applicable to capital and interest, the owner has a right to live in idleness if the interest on his capital is sufficiently large to enable him to do this. His living in idleness has nothing to do with his right to interest.

The formula in question is not a self-evident proposition. It is a conclusion from certain premises as applied to natural fruits, whether of land or animals, and to the conventional "fruit" of a concrete productive thing, such as a house, or a machine. It is true because it follows from the natural rights of men to obtain a livelihood from the goods and the opportunities of the earth, *provided that the owners are using the land, animals, or*

*productive goods themselves.* When, however, they consign the use of those goods to others, as when a man lends his horse to a neighbor, or rents his shop to someone else, or employs laborers to operate his machine, it is not at all clear that he has a right to the so-called industrial fruits which come into existence through the labor and use of others. No set of premises nor any line of reasoning that I have ever seen, justifies the application of the formula to these situations.

Now this is the whole question of the objective justice of interest-taking. It is reasonable that a man should have the full fruits, natural or artificial, of the thing which he owns and operates. Is it reasonable that he should get these fruits when his goods are used and operated by others? I am still seeking a reasoned and convincing answer in the affirmative. Where can I find it?

Washington.

JOHN A. RYAN.

### A Catholic International

To the Editor of America:

The suggestion that comes from Holland of forming a Catholic International merits consideration. Such an organization has been already many times spoken of but it has hitherto been considered impracticable. The success, however, of the Christian International, as demonstrated at last year's congress at the Hague, and the fact that the expressly Catholic Trades Unions have had a greater development than "Christian Trade Unions" in Holland inclines us to revise our judgment on the question. The main objection to forming trades unions other than those which are professedly non-sectarian is that they can never be strong enough to become a powerful force. The Christian trades unions movement, however, proves the contrary. The figures are illuminating. At the last international congress, which included representatives of both professedly Catholic and Christian trade unions, whose aims are in the main similar and which are equally anti-Socialistic, 3,500,000 members from fifteen different countries were represented. More remarkable than the actual number of members is the fact that these numbers show a steady increase in all countries.

In Holland the total number of members in the federated unions, when the movement started in 1909, was 14,000. At the time of the outbreak of the war they had increased to nearly 46,000. In January, 1920 they were almost 220,000, and had further increased to 245,000 by June of the same year. The figures for Belgium are as follows: 1910, 10,000; 1914, 105,000; January, 1920, 85,940; December, 1920, 268,000. Germany shows more remarkable figures still. Its first Catholic federation, formed in 1900, had 42,000 members. These increased to 342,785 before the end of the same year. On January, 1920, the membership was 1,063,395, and in June, 1920, 1,250,000. The membership in the other countries represented at the Hague congress was: France, 140,000; Italy, 1,250,000 Spain, 60,000; Austria, 60,000; Hungary, 200,000; Czechoslovakia, 7,500; Switzerland, 17,000; Luxemburg, 6,000.

Denmark and Sweden sent representatives of organizations, of which both employers and employees are members. Finland has Catholic trades unions, but was unable to send representatives. Poland has Catholic federations which were represented, but they are not trades unions in the ordinary sense of the term. Canada's organization was not sufficiently developed to send representatives to Europe as was intended. No English-speaking country, therefore, took part in the proceedings.

From the success which has attended this movement it is quite justifiable to argue the success of a purely Catholic movement on similar lines, and, as we have said, the example of Holland gives further reason to expect success. The Christian trade union movement and the Catholic organization were started there in the same year; they have distinct entities, but in general they have the same aims. In spite of the fact that Catholics are

only thirty-six per cent of the population the Catholic branch has always been the more successful, as the following figures show: Christian Federation: 1909, 5,000; July, 1914, 13,000; January, 1920, 70,202; June, 1920, 75,000. Catholic Federation: 1909, 9,000; July, 1914, 32,000; January, 1920, 149,131; June, 1920, 170,000.

It is abundantly clear that united action on the part of Catholics all over the world must be taken if their full strength is to be utilized to save the world from the social evils in which it is immersed and the worse evils towards which it is tending. Can this force be exercised? These figures give good grounds for believing that it can.

Dublin.

THOMAS F. RYAN, S. J.

### The Lecture Gild

To the Editor of AMERICA:

I have read with deep interest the letters in AMERICA for March 19 and April 23 in regard to a Catholic lecture bureau. Facts are not usually as interesting as theories, but your readers may be interested in a few details I can offer from my experience as secretary of the Lecture Gild, the Catholic lecture bureau which is now preparing its announcement of lecturers for the third year.

That there was need of a Catholic lecture bureau was the unanimous opinion of some twenty clergymen, prominent as educators and leaders, who were consulted on the subject. That it would be an expensive proposition was the general opinion. That it was worth trying was the conclusion. As there was no endowment for the work it was decided to run it along the lines of other successful lecture bureaus, and see if it could not be made eventually self-supporting, the money necessary for starting it being supplied by an interested friend.

The Rev. Richard H. Tierney, S.J., Editor of AMERICA, the Rev. John J. Burke, C.S.P., Secretary of the National Catholic Welfare Council, Rev. Thomas Schwertner, O.P., Editor of the *Rosary*, Hon. Maurice Francis Egan, Mr. Michael Williams, Dr. Blanche Mary Kelly, Associate Editor of "The Catholic Encyclopedia," Miss Clare I. Cogam, founder of the International Association of Catholic Alumnae, and Mrs. Joyce Kilmer having consented to act as advisory board, headquarters were secured and the plan submitted to all the Catholic lecturers in the country known to us. The response was most encouraging, unanimous except for one who has since told us to list his name. About 3000 circulars containing the names of the lecturers and their subjects, and the offer to supply such necessary variable information as that relative to dates and rates, upon application to the office, which would make all the arrangements for engaging a lecturer, were sent out the first year. Managers of two big lecture bureaus inform us that for a single lecturer they frequently send out as many as thirty thousand circulars, so we feel we are but just beginning our mailing list.

Our patronage has come chiefly from Catholic women's colleges and Catholic women's clubs in the Middle West. One religious society, the Religious of the Sacred Heart, have been our patrons throughout the country. Our patronage for the second year has been double that of the first year and we are encouraged to continue, although if we may say it in passing, we have had but one clergyman engage a lecturer through us. His satisfaction has been our satisfaction. We shall try to make our work a little more conspicuous in future. We have had excellent press notices and have met with kind cooperation on every hand, but a great many people are not aware of our existence. Just as I was not aware that there were two national Catholic lecture bureaus. I do not yet know what the other one is. It was not in existence when "The Lecture Gild" launched into the deep.

New York.

BLANCHE MARY DILLON, Secretary.

# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

### SATURDAY, MAY 14, 1921

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#### The Lesson of Pentecost

THE glorious story of the coming of the Holy Ghost upon the Apostles is not merely the documentary evidence of an historical event. It is a guarantee that the message which the Son of God came to communicate to the children of men will remain forever in a visible and infallible teaching society, the Church. Christ's mission did not end when with sorrowful hearts the Apostles left the hill of the Ascension to go back to the city. He had come to minister with love, to heal with mercy, to reprove with power, and with infallible wisdom to teach not only the handful of Jews who looked upon Him and heard Him, but men and women to the end of time. He might, conceivably, have decreed to remain upon earth in His visible presence, but He did not so ordain. To carry on His mission, He left a Church, whose ministers are men, not angels, but whose visible head teaches in matters of faith and morals with the infallibility of Christ Himself.

The Son of God, in the impossible supposition that He could found a teaching society capable of propagating error, would have been false to His mission. That mission was to bind, not scatter, to heal, not wound, to lead men to love the truth and serve it, not to bind them in the chains of falsehood. That He did establish a teaching society is evident from history. That this society would always teach the whole truth of salvation, would be evidenced by the life of its Founder, even had He not added the explicit promise of the abiding presence in His Church of the Holy Spirit of truth.

These fundamental facts, no Catholic doubts. But he may allow them to lead him to a mistaken conclusion. He has been told that the gates of hell shall never prevail against the Church. He believes that no man, be he master of earth and hell, can destroy her work. His false conclusion is, that since these things are true, no man can help to extend the mission of the Church. He may never have formulated this conclusion explicitly,

but it serves, in some measure, to explain, for instance, why so many Catholics are indifferent to the Church in her domestic and foreign missionary campaigns. Nor can these Catholics understand why the Church insists in season and out of season that her children be educated in Catholic schools. Then, too, they are apt to think that the zealous, wide-awake Catholic who is continually pointing out the subtle dangers of modern social and educational legislation, is at best an alarmist and always a bore. If the Church is never to fail, why bother about Congress and the legislature? Surely a parcel of men at Washington, or Albany, or Springfield, or Boston cannot shake the Church founded on the Rock!

But these Catholics forget that while no power can ever conquer the Church, a legislature, or even one man, can almost ruin her work in a given locality or period, or quite destroy it in the individual soul. My brother may go to destruction through harm from which I might have shielded him. That child now lost to the Church, might have been saved through a Catholic education. England and Northern Europe might have been preserved in the Faith, had not wicked monarchs slain the clergy, harried the Faithful and closed the churches. True it is that the mission of the Church will never fail. But true, also, that even with His Church, it is God's ordinary providence to encompass the end through men and natural means, not through angels and miracles.

Principalities and powers cannot ruin the Church of God, for the Holy Ghost is with her. But the humblest man of good-will can and should aid in the extension of her work. Christ's promise of the abiding presence is a call to action, not an excuse for sluggishness. It means that as long as we follow her Divine guidance we cannot go astray, and it should but strengthen every Catholic zealously to impart to his brother the Faith which by the mercy of God has been vouchsafed him.

#### The Scandal in Haiti

CITIZENS of the United States seldom have reason to blush for the acts of any Administration, be it Democratic or Republican. For this reason they will be all the more chagrined over the savage tale told by the delegates to the United States of the "*Union Patriotique d'Haiti*," a non-partisan organization founded at Port-au-Prince, November 17, 1920, "to crystallize the national aspirations of the Haitians for the return of their independence, maintained until the American invasion, for 111 years." Theirs is a story of appalling brutality perpetrated on men, women and children, by Americans wearing the uniform of our honorable Marine Corps. Worst of all, the infamy was done for the benefit of "Big Business," under the patronage of an Administration that began its career by denouncing Wall Street and went down to a well-deserved death infested by unscrupulous capitalists.

From beginning to end intrigue and blood stream over the thirty-one pages of the report, to the disgust and

horror of every man who has a spark of decency left in his soul. Murder, loot and worse crimes were common, and that at a time when our press, inspired by the hypocrisy of British propagandists, was lashing our people into fury over mythical crimes committed in Europe. This Haitian report contains a long list of atrocities of diverse kinds, and in most cases sets down dates and the names of the officers who committed the crimes or directed others to do so.

Of course, there was an investigation, two in fact, for pitiless publicity was as much in evidence in Haiti as it was in the United States. A Naval Court of Inquiry was appointed and, as far as can be gathered from the testimony given by Haitians, deliberately shirked its duty and attempted to deceive the people. A protest was sent from Haiti to the Secretary of the Navy, who wired that he had directed Vice-Admiral Knapp to carry on any investigation considered necessary concerning the United States marines . . . The Vice-Admiral did nothing, and the pietistic Daniels omitted from the "Annual Report of the Secretary of the Navy for 1920" whatever report he may have received from the Naval Court of Inquiry. Thus did truth and justice triumph, as they always do when politics flourish. Meantime, what about the Haitians, their liberty, their honor, their destroyed property? It cannot be that Americans intend to allow them to go unvindicated. Of course, our people will do justice to the unfortunate people of Haiti. With this intent they should first inform themselves fully of the crimes laid to our door by sending twenty-five cents to the *Nation*, 20 Vesey Street, New York, for a copy of the "Memoir on the Political, Economical and Financial Conditions Existing in the Republic of Haiti Under the American Occupation."

#### Isn't War Glorious!

**I**N a neighborhood as isolated as any spot in crowded little New Jersey can be, is a busy chemical works. On the edge of the works is a large tank. It shields from the pure air of God's heaven, a choice product of man's ingenuity, a triumph of science and charity, and is known as phosgene, a gas for military uses. If you get a good whiff of this gas, you may recover only to be carried off by a "trifling cold," or to be informed some six or eight months later, that you are in an advanced state of pulmonary tuberculosis.

War, no doubt, is glorious, but that gas-tank in New Jersey is a powerful inducement to search for whatever trace of truth may be found in pacifism. The inventor of new weapons will consult mercy by eliminating mercy. Let him not cook up gases which stun but afterwards breed tuberculosis. Rather let him devise some lethal machine which at one blow will destroy great cities, cripple a wide countryside in a moment, or infect a whole people, quietly but effectively, with some quick-working germ. Thus the agony of combatants will be brief. By eliminating large numbers instantly, wars will become

short. If both sides or all sides have equally destructive weapons, no war can last very long, because all the contestants will soon be killed. It is no mercy to hack and hew at your opponent, leaving him to bleed in slow agony. If we must kill, let us gird us for a speedy, scientific operation.

However, man is frequently better than his science and holier than his principles. One morning about two of the clock that gas-tank in New Jersey began to leak, and the fumes spread across the marsh to a little village. The telephone girl stuck to her post long enough to rouse the neighborhood, and would have rounded out the night according to schedule had she not collapsed. A couple of nameless workmen, probably poor foreigners, hastily improvised gas-masks, and crept up, with difficulty, to repair the leak. One is dead, and the other faces the prospect of tuberculosis. And, of course, the doctor who undertook to fight alone a whole tankful of science, is said to be doing about as well as any country doctor has a right to expect.

Common people, such as telephone girls, laborers, country doctors and you and I, have our hearts in the right place. But governments—well, the war is over, yet while the memory of certain war-time laws is fresh, it is not well to place too much reliance on the First Amendment touching an ancient right to freedom of speech and the freedom to print. But, in spite of all laws, surely we can ejaculate, with both eyes fixed on that New Jersey gas-tank, "Isn't war glorious!"

#### The School Must Save the Home

**I**N an excellent little book called "Collapses in Adult Life," written for parents, teachers and educators, Father Ernest R. Hull, S.J., reaches the conclusion that the present state of society makes the Catholic school, perhaps more than ever before, the chief safeguard of the Catholic home. He writes:

The work of character-forming is being thrown more and more upon the schools . . . first because the home no longer does its share in the training of the child, and secondly because there exists no home-tradition calculated to impress favorably the budding mind . . . The school authorities must come more and more to look upon themselves as the sole arbiters of the future of the rising generation entrusted to them, and to bend their backs to the task of making the best of their disciples, as if their present formation and future destiny depended upon them alone.

The reasons why the Catholic school of today must make up for the deficiencies of the Catholic home are not hard to find. Family life of the old traditional kind is gradually becoming obsolete owing largely to the exigencies of modern business methods, the new status of women, the universal craze for amusement and the growth of the flat-system of residence which is so prejudicial to the comfort and privacy of home-life. But to many a child who attends a Catholic school his home presents even heavier handicaps than the foregoing. For he will sometimes be forced to notice that not a few of the principles he learns at school are not observed at

home. At school, for instance, the teachers insist that we are in this world only "to praise, love and serve God," but at home "the gospel of success" is preached quite as earnestly, and "Get the most out of this life" seems to be the domestic motto. In the Catholic school, too, the pupil constantly beholds the crucifix, and pictures of Our Lady or the Saints, but at home there appears to be no room for such objects of piety. At school perhaps the children go to Mass every day, but at home they see even the obligation of Sunday Mass treated very lightly. At school, good reading is encouraged, and the pupils are safeguarded from the perils of bad books and periodicals, but at home they find that if any reading at all is done, it is from cheap magazines, best-sellers and the "Sunday supplement" with all its banalities and indecencies. At school the boys or girls move in a thoroughly Catholic environment and are taught to value

their Faith above everything else, but at home they too often learn that the practise of the Catholic religion is by no means the most important duty of life, since social advancement, commercial prosperity or political preferment are often thought matters of far higher moment.

If the most effective means we have of counteracting the worldly, frivolous atmosphere that now pervades so many Catholic homes, is the training that our boys and girls receive in the Catholic school it is clear that as many children as possible should have the advantage of a Catholic education. Moreover our boys and girls should be kept at the Church's schools long enough to be so thoroughly imbued in mind and heart with high ideals and correct principles that they will all grow up staunch Catholics who can successfully resist the temptation to neglect the practise of their religion, the great peril menacing the Catholics of our day.

## Literature

### Rosa Mulholland, Interpreter of Ireland

THE admirers of all that is beautiful and lovable in Irish life and character must have read with genuine sorrow the brief lines in the daily press of a few days ago which told of the death on April 26 of Lady Gilbert, better known perhaps under her Celtic and melodious maiden name, as Rosa Mulholland. For half a century, in song and romance, this gifted author has been one of the most cultured and sympathetic interpreters of her people. Lovers of a simple story unpretentiously told, of subdued color-tone in picture and phrase, of delicate yet effective reserve in the novelist's etching of the actors in the drama set before them recognize also that in her passing away, letters have sustained a real loss. At one time, about the last decade of the nineteenth century, the works of Rosa Mulholland were best-sellers, among Catholics at least, and in those circles where love of quiet beauty had not as yet yielded to the garish blandishments of more realistic schools already flaunting their swaggering heads. In 1896, both in Ireland and in the United States, and as far as Buenos Ayres and Melbourne, there was scarcely a family by the Shannon and the Blackwater or by the rivers of exile, that had not heard of that "Fair Emigrant" whose fate had just been so graphically described by this admirable chronicler. Thousands had watched the novelist's "Fair Emigrant" in her heroic endeavors to clear a dead father's reputation from an undeserved stain. To them the heroine of that splendidly-told tale was something more than the creation of the writer's fancy and heart. She was one of their own friends and acquaintances, one of their own blood and breed. She was one of the high-minded and noble-hearted Irish maids from the hills and vales of Erin, who toil in distant lands and under foreign skies for their loved ones at home. If literature be a mirror of life, Rosa Mulholland was then producing literary masterpieces of the highest truth. For after following the pathetic story that carries the reader from an American farm to the glens and rocky shores of Antrim, he felt that the heroine was own sister to the noble women who were reenacting the same drama of unselfish devotion in their very midst. Readers had known the Rosa Mulholland of the "Wild Birds of Killeevy," an idyll of pure and simple love, that recalled something of the artless beauty of Manzoni's "*Promessi Sposi*." The "Wild Birds of Killeevy," a story as sweet and tender as the lilt of an Irish thrush from a

wooded glen in the vales of Wicklow, with a ripple in its cadences as melodious as that of a brook gliding from an Irish hill, had shown them the author as the historian of the short and simple annals of the poor. The "Emigrant" manifested her in a broader light. She there became the annalist of an entire nation. None could be better qualified to undertake the task.

In all her work Rosa Mulholland manifests a wonderful insight into the characteristics of her countrymen. They have to be thankful for the record she has left of their virtues. The daughter of a distinguished physician, she knew the many phases of Ireland's tragic history and the apparently contradictory characteristics of its people. Born in Belfast almost seventy years ago she knew the North with its fierce anti-Catholic prejudices and its burning flame of patriotism. The wild seas thundering off the Antrim coasts or building their magic caves, solemn and lofty as the aisles of Gothic cathedrals, were as familiar to her as the witching beauty of Lough Erne or the green pasture-lands of Tyrone. She lived among the poor of the western counties, but quickly discerned the golden nugget of their unalloyed virtues. Wife of the learned archivist and antiquarian, Sir John T. Gilbert, the author of the "History of the City of Dublin," and of the "Viceroys of Ireland," she enjoyed the friendship of a cultured circle of artists, poets and scholars. Among these, her sister Clara held a place of honor. Yet she never strayed far from the vitalizing contact with the drama which her people were daily enacting around her. Her erudite husband could collate with a skill scarcely surpassed by any modern scholar chronicles and manuscripts for the history of Ireland. She uncompromisingly looked into the heart of her countrymen. Nationalist and Catholic, she is not the advocate of any party or political creed. Her books are not theses. They are plain unvarnished records of love, loyalty and idealism.

Their author is not gifted with the pictorial power of Standish O'Grady, nor the sparkling humor, the illuminating philosophy of Canon Sheehan. It would be difficult to find in her portrait gallery a creation like Daddy Dan. Yet though we find no one individual among her characters molded to the scale of these masters, Rosa Mulholland has enshrined much of the beauty and the tenderness of Irish life, of Irish mothers and daughters and Irish peasants in her books. She has locked them in that delicately chased casket for many years to come. If you want to see how

courteous, compassionate and noble-hearted, how refined in the noblest sense of the word, the Irish peasantry can be, "The Wicked Woods of Tobereevil" painted in their somber but passing shadows by this artist will show you in pages tingling with emotion. In "Mave's Repentance," the sweet old Irish mother, so unworldly and forgiving, Dermot Kilfoyle, the sturdy Irish fisher-lad of Innisboffin, and blue-eyed, high-strung Mave MacMahon live, not as mere pictures in a book, but as beings whom we might have met on an Irish headland, now shrouded under the dank tapestries of Atlantic mists, now bathed in the mellow gold of a sunburst in Erin. The sadness and the tragedy of Irish life mingle in her stories and in her "Vagrant Verses," together with the indomitable gaiety and buoyancy of the Celt. The melancholy cry of the curlew of the Arran Isles blends with the passionate lyrics of the lark soaring from its nest on the shores of the enchanted lakes of Inisfail.

The canvas of this painter of Ireland and Irish life is firm and broad. "Marcella Grace" describes with dramatic power the evils of landlordism, the hectic episode of Fenianism, the suffering of an entire people. "Nanno," the strongest perhaps of her works, and her favorite child, paints the healing grace and influence of the country-folk of Ireland, on a child born in a workhouse, but refined and ennobled by contact with a gentleman, a tender-hearted, a truly Catholic people. Neither "Nanno," nor "Onora" nor "Our Sister Maisie" directly preach Catholicism. But their actors live it and the light and beauty of our Faith shines through their lives, as clearly as a flame radiates its power through spotless alabaster.

Two such different men as Charles Dickens and Father Matthew Russell, S.J., the editor of the *Irish Monthly*, but both excellent judges of a good story, appreciated at their true worth the talents of our gifted Irishwoman. The author of "Oliver Twist" selected and published in his *All the Year Round*, one of her earliest tales, "Hester's History." It was not the only mark of recognition which he gave her. Father Russell, who for many years was both Maecenas and Aristarchus to every budding Irish literary genius, encouraged her in her task of recorder and interpreter of the drama and ideals of the Irish race. It will be a great injustice done to Rosa Mulholland, minstrel and story-teller, if those who love the simple beauty of a song that leaps from the heart, and of a story easily followed and naturally evolved, written in a style marked by singular purity and grace, should leave her songs and her romances unread. A quarter of a century ago her name was in honor, her books were welcomed in every household where letters had a sacred niche at the fireside. For some time both have been unduly neglected. They must be restored to the honors they so justly deserve.

JOHN C. REVILLE, S.J.

#### MATER LUCIS AUREAE

*"Then seyde the meydon full myldely,  
He schall be dere welcum to me."*

The maid Saint Mary drifts afield,  
God-touched, withouten wem,  
And singing she culls beside a weald  
Pale stars-o'-Bethlehem.

While she passes along the vineyard walls  
In the dewy sunrise hour,  
The swallow's far faint twitter falls  
Through the almond trees in flower.

The fragrant winds by Nazareth town  
Make the poppies fade and flare,  
And toss the almond petals down  
On the waves of her spun bronze hair.

The merle bells here, the lark hymns there,  
Before the throne of God;  
And Gabriel stoops through the sapphire air  
To kiss where her feet have trod.

Astonied she sees his love-rapt face,—  
Her meek assent is heard,  
And into the shoreless sea of her grace  
Sinks the priceless pearl of the Word.

AUSTIN O'MALLEY.

#### REVIEWS

**The Memoirs of Count Witte.** Translated from the Original Russian Manuscript and Edited by Abraham Yarmolinsky. Garden City, N. Y.: Doubleday, Page & Co. \$5.00.

The late Czar Nicholas, Count Witte's widow remarks in her preface, was so eager to get hold of these Memoirs that an attaché of the Russian Embassy at Paris came to the Countess's villa at Biarritz in her absence and searched the house carefully for the manuscript of the work. Fortunately it was safely locked up just then in a distant bank, otherwise it is highly improbable that this book would ever have been published, for the late Premier of the Russian Empire is very outspoken regarding the many grave mistakes in government and policy that Czar Nicholas made. The Memoirs begin with a chapter on the author's "Youth and Early Career," passed after the middle of the last century, and end two years before the outbreak of the Great War. Count Witte died in 1915, in time to avoid seeing the total ruin of his beloved country.

Young Witte, who was descended on his father's side from a Dutch family, began his public career as a builder of railroads. His success attracted the attention of Alexander III who appointed him Minister of Ways of Communication and subsequently Minister of Finance, an office which Witte filled with great ability, stabilizing the currency of the Empire, and starting the construction of the Trans-Siberian Railroad. He also successfully negotiated a treaty with China, which, had it only been observed by Nicholas II, would have prevented, as Count Witte shows, Russia's disastrous war with Japan, a war that the author did his best to avoid.

To American readers the most interesting chapter in the book will perhaps be Count Witte's account of his shares in the peace that was made at Portsmouth, whither he went as Russian Plenipotentiary, and won a brilliant diplomatic victory over Japan. The impressions of America which the author puts down show great discernment and on the whole they are quite favorable. Our statesmen he found singularly "naïve" in their judgments regarding European politics. "Why not restore a strong, independent Poland?" asked one. "That would be both just and natural." But now an independent Polish nation actually exists, which indicates what surprises would have been awaiting Count Witte had he survived the Great War.

As Prime Minister to Nicholas II during the early years of this century the author proposed and tried to carry through many wise reforms concerning the enfranchisement of the peasants, the removal of Jewish disabilities and the like, but the weak and insincere Czar, who did not like the blunt Count Witte at all, listened to other counselors, so the revolutionary movement grew. Stolypin, with his reactionary regime of "assassination by Government" authority, succeeded the author as Premier, and Russia began to go to the dogs so rapidly that to peruse these Memoirs now is like reading the ancient history of a country far different from the Communist despotism we today call Russia. In Count Witte's opinion the main cause of his nation's ruin was the "degeneration of the official Orthodox Church and the extinction of the living religious spirit of the people . . . Without a living church religion becomes phil-

osophy and loses its power to enter the life of men and regulate it. Without religion the masses turn into herds of intelligent beasts." Is there not a solemn warning in those words for the United States, with our millions and millions of "unchurched" citizens?

W. D.

**Must We Fight Japan?** By WALTER B. PITKIN. New York: The Century Co.

The title of this book is more alarming than its contents. After an elaborate and detailed comparison between pre-war Germany and the Japanese Empire of today, the author reaches the sane conclusion that there is very little danger of a conflict between Americans and the Mikado's subjects for at least ten years to come, chiefly owing to the simple fact that neither the United States nor Japan can hope to carry on a successful war with an enemy so far away. Mr. Pitkin is of the opinion however that by 1930 or so, the growing population of Japan will make such an insistent demand for Western lands to settle in that an acute situation must then be faced.

The author seems to have packed into his 536-page volume all the "copy" of a "sociological" nature that he had in his desk. Much of the matter has little bearing on the question asked by the book's title. In the course of his various disquisitions Mr. Pitkin airs many hastily formed theories which prudent readers will weigh cautiously. His views on birth-control, for example, are not Christian, and those on the restriction of immigration are hardly American.

But the book is rich in facts and statistics regarding the present social and economic state of Japan, California, and Hawaii, which debaters and publicists dealing with the Japanese question will find of great value. Mr. Pitkin believes that the number of Japanese now in California is about 125,000 persons rather than the 87,279 which the census reports, for hundreds are constantly being smuggled over the Mexican border, and many of the Japanese actually in the States successfully evade the census-taker. The fact that the Japanese in California are out-breeding the Americans at the rate of three to one and that the Mikado's subjects resident in that State who raise fruits and vegetables, if they continue to progress as they are doing now, will soon monopolize that great source of wealth, naturally causes the descendants of the Forty-niners considerable disquiet.

W. D.

**Creole Families of New Orleans.** By GRACE KING. With Illustrations by E. WOODWARD. New York: The Macmillan Co. \$6.00.

There are two cities in North America exclusive of those south of the Rio Grande, with a distinctively old-world atmosphere clinging to them, Quebec on its heights overlooking the St. Lawrence, and New Orleans, over whose very roofs the Mississippi threatens at times to hurl its waters. Into the historic page that records their story the crest and seal of France are deeply sunk. In the volume under review, Miss Grace King shows the influence exercised on the life of the city of Bienville by those old Creole families, whose forbears were identified with its foundation, and which even today play such a prominent part in its religious, civic and social life. A stroll through the crooked, narrow streets of New Orleans, streets overhung by balconies and miradors iron-trellised with rarest workmanship, glimpses of Spanish *patios* cooled by fountain and waving palm, thoroughfares bearing names like Chartres, Conti, Marigny, Villeré, Royal, Bourbon and Galvez, lead us in spirit back to olden France and Spain. The illusion is increased by the drip of the soft Creole French upon the ear and of the bell-toned Spanish tongue which even yet has not been silenced. Through these by-ways Miss King acts as our capable *cicerone*, for she knows their every twist and turn, and describes them with genuine affection.

The author has gone to the baptismal registers of old St. Louis Cathedral, at whose portals "Old Hickory" was crowned with

laurel by Father Dubourg after his victory at Chalmette, to consult the records of the families whose history she writes. These Creole families deserve to have them preserved. For they contributed to the history of the United States elements of which all can be proud. With all their easy-going semi-tropical indolence, they are a fiery hot-blooded race, and whether under Spanish, French or American rule never shirked danger and never showed fear. In spite of pestilence in many forms, they founded, built and splendidly developed their dangerously bewitching city and stood by it in its sorrows as well as in its glory. To the refinement and the graces of old France and Spain, the Creole joins the American's love of liberty, and if he has not all the push and go of his brother from the States north of the "line," he showed under Jackson, Lee and Beauregard, that as a fighter he was the equal of the bravest. The world long ago has paid well-merited homage to the grace, family virtues and charm of the Creole lady.

Family spirit, family traditions, the clan spirit at its best, are strongly developed in New Orleans. Hence the history of New Orleans is the history of these old families. So, around the Marignys, the Pontalbas, the Almonasters, the Soniat Du Fossats, the Lafrénières, whose ancestor led the revolt against Spain, around the Celto-French Macartys, the Gayarrés, who count among their descendants the great historian of Louisiana, Charles Gayarré, around the Grimas, the Roffignacs, the Fortiers, revolves the historical cycle, full of romance and poetry, as well as tinged with sorrow, of the Siren City of the South. Miss King has told that story with an intimate knowledge of its kaleidoscopic changes and a genuine insight into the heart and the life of a people, sometimes misunderstood, but who by their many gifts of mind and heart, heirlooms of a splendid past, always win the admiration of those that know them.

J. C. R.

**Kings' Treasures of Literature.** Under the Greenwood Tree. By THOMAS HARDY; Stories from History, Henry III to Edward IV. Edited by NANNIE NIEMEYER; Shakespeare's Julius Caesar. Edited by E. F. HORSLEY, B.A.; Unto This Last. By JOHN RUSKIN. Edited by SUSAN CUNNINGTON; The Song of Hiawatha. By H. W. LONGFELLOW. Edited by EDITH KIMPTON, M.A.; Stories from Le Morte d'Arthur and the Mabinogion. Retold by BEATRICE CLAY; Shakespeare's Coriolanus. Edited by GEORGE GREEN, M.A.; The Story of a Short Life and Jack-anapes. By Mrs. J. H. EWING; Selections from Wordsworth. Edited by D. C. SOMERVELL, M.A.; The Wreck of the Golden Mary and Other Stories. By CHARLES DICKENS. New York: E. P. Dutton & Co. \$0.70 each.

These ten attractive little volumes belong to the well-chosen library of literary masterpieces for young people which was favorably noticed in our issue of December 18, 1920. "Julius Caesar" and "Coriolanus," the Shakespeare texts in this new batch, are adequately annotated and contain in an appendix directions for putting on the plays in schools and academies. The "Selections from Wordsworth" have been well made by D. C. Somervell, M.A., and will introduce young readers to the best of that gifted "Lake Poet." Primary students of political economy will be interested in the complete text of Ruskin's "Unto This Last" which Susan Cunningham has furnished with good notes and with a short life of the author. Boys and girls whose literary development has not advanced beyond the stage when Longfellow's "Song of Hiawatha" is a delight will welcome Edith Kimpton's edition of its text; and those who have learned to like Tennyson better will enjoy reading Beatrice Clay's version of "Stories from Le Morte d'Arthur and the Mabinogion," the sources of the Poet Laureate's inspiration.

Other youths and maidens will prefer perhaps Nannie Niemeyer's "Stories from History, Henry III to Edward IV," in which they can read the account of two Franciscan friars' "Journey to Jerusalem" in the fourteenth century, of the

difficult administration of Abbot Hugh and Abbot Richard of St. Albans, of how Richard II lost his throne, of how St. Joan of Arc was done to death, and of other interesting pre-Reformation happenings. Finally, lovers of fiction will enjoy the Dickens volume containing eight short-stories by that master of narrative including "The Perils of Certain English Prisoners," "The Holy Tree," "Richard Doubledick," etc., and Mrs. J. E. Ewing's "The Story of a Short Life" and "Jackanapes," and Thomas Hardy's "Under the Greenwood Tree," one of the few books by that author that can be recommended. "The Kings' Treasures of Literature" make suitable presents. W. D.

**My Bookcase.** A Guide to Sound and Interesting Reading. Compiled by the REV. JOHN C. REVILLE, S.J. New York: The America Press, \$0.25.

This little book, which is made up of papers that ran for some two years in the *Catholic Mind*, is sure to prove of great help to all who are desirous of building up a well-chosen library and particularly to Catholics. Father Reville names some 900 authors and about 5,000 books, adds, when necessary, a brief and discerning critical comment on the value of the work mentioned and also gives each book's publisher and its present cost. Under the headings, "The Sacred Scriptures," "Apologetics and Controversy," "Philosophy and Science," "Lives of Our Lord," "History of the Church," "Catholic Biography," "Fiction," "Children's Books," and "Literature," the compiler has arranged lists of the best books on those subjects. As he remarks in his preface:

The standard chosen is that the works be fairly representative of their class, sound in doctrine and morals, interesting, popular, and of easy access to the general reader. Only works originally written in English, or such as have been translated into English, have been accepted. The list might have been indefinitely enlarged. Quality rather than number was the guiding principle in the choice made.

"My Bookcase" will doubtless receive a cordial welcome from librarians, teachers, publicists, reading-circle members, and the like, who have long been awaiting such an up-to-date carefully selected book-list as that which Father Reville has now prepared. "Catholics don't read," the complaint we so often hear made nowadays, will be little justified, if "My Bookcase" is widely circulated and used as a guide for reading. For it not only tells about the books that a well-read Catholic should be familiar with, but also offers counsels that all lovers of good literature can consult with great profit. W. D.

**English Madrigal Verse. 1588-1632.** Edited from the Original Song Books by E. H. FELLOWES. New York: Oxford University Press.

"It has for many years been recognized that the song-books of the great English musical composers who flourished for a brief but brilliant period at the close of the sixteenth and beginning of the seventeenth century contain a splendid collection of lyric poetry written in the golden age of English literature, some of it available from other sources and well known to lovers of poetry, but much of it forgotten and undiscovered except by the rare students of the song-books themselves." Thus the editor in his preface to "English Madrigal Verse" discloses the literary need which he attempts to satisfy. The result of his discerning and laborious efforts has all the appearance of a final and authoritative work in a field which has been strangely neglected by the writers of literary history.

It will be a revelation to many to hear that "English music at the close of the Elizabethan era stood in the forefront of the music of Europe." It might be instructive to pursue the inquiry why England lost her singing spirits suddenly, while the continental countries, notably Italy, have always maintained an unbroken musical tradition. Mr. Fellowes has no hesitation in declaring that the imagination of the English madrigal-composers was in every respect equal to that of the poets in an age

of unsurpassed poetry, "so that Elizabethan music was indeed 'married to immortal verse' in equal partnership."

English music and poetry have apparently found the fashion of divorce introduced by Henry VIII a convenient instrument. Poetry has long since become enamored of a separate mode of existence; while music has taken up with a most ragged, vulgar, and nondescript fellow whom she has to conceal as much as possible whenever she appears in public. This was not so in the days when Thomas Campion wrote his "The Man of Life Upright":

Good thoughts his only friends,  
His wealth a well-spent age,  
The earth his sober inn  
And quiet pilgrimage.

In those days a song might also be a poem. The editor is hardly well-advised in changing the accepted spelling of Campion's name. Whatever value may be attached to his other arguments in favor of the form "Campion," his argument from the Latin spelling is highly inconclusive. The modern mania for correcting the famous forms of historic names is tiresome and pedantic. J. J. D.

#### BOOKS AND AUTHORS

**De Morgan's Last Book.**—Those who like William de Morgan's work, and the number is legion, will not be disappointed in the posthumous novel, "The Old Man's Youth" (Holt, \$2.00), which his widow has prepared for publication. It has the good qualities of its predecessors and their drawbacks. The story, which is said to be largely autobiographical, ambles along with the utmost naturalness and the most careless leisure, and deliberately affects an incoherence, due to the difficulty of reconstructing an old man's fugitive memories, that is at times provoking but not without its own singular charm. His characters are true to life, spontaneous, individual, and have the air of speaking for themselves and not of being made by the author. The book is filled with a gentle kindness and an unfailing sympathy for human foibles, it is quaint and whimsical, garrulous in the extreme and unconscionably prolix, but unfailing in interest and artistic throughout. The agnostic attitude which in former books flashed out in isolated sentences, is a little more emphasized in this, but it is neither intolerant nor bitter, and has the flavor of a regret rather than the force of an argument. The interpolated chapters, written by Mrs. De Morgan to elucidate the thread of the story, will seem to many an injudicious addition, but with or without them the novel is well worth reading.

**For the Student of History.**—The Society for Promoting Christian Knowledge is publishing under the general title of "Helps for Students of History" (Macmillan) a series of brief pamphlets already numbering more than thirty, all of exceptional value. Their general purpose is to bring the student into contact with the sources of history and to teach him how to deal with historical material. Number 18 of the series, written by Claude Jenkins, Librarian of the Archbishop of Canterbury and Professor of Ecclesiastical History at King's College, London, deals with "Ecclesiastical Records," and treats of the ecclesiastical scribe, administrative and general, judicial and legal documents. Number 23 is a "Guide to Franciscan Studies" by A. G. Little. It shows an intimate acquaintance with Franciscan bibliography, the lives of St. Francis and the early friars; the missions and travels, the sermons and books of *exempla*, the art and poetry of the children of the Poverello of Assisi; St. Clare and her Order, and finally that Third Order lately so highly commended by Pope Benedict XV. "La Guyenne Pendant la Domination Anglaise," "Guyenne under English Rule" (1152-1453) forms the thesis of the twenty-seventh number. It is by the distinguished French scholar, Charles Bémont, and in the brief

space of forty-five pages furnishes ample sources for the geographical, archeological, linguistic, historical, and artistic study of this province in the South of France which for 300 years not too unwillingly submitted to English rule. The booklets are written in a general spirit of impartiality and sound scholarship.

**New Fiction.**—"The Silver Sixpence" (Harper, \$2.00) another cheerful, wholesome story by Ruth Sawyer, tells how Eudora Post, the unconventionally reared daughter of a renowned philologist, backs with her fortune of \$20,000 a young dramatist's first play. The novel is a highly interesting account of all the things that happened before success was at last achieved. Nearly everybody in the book is very likable, particularly Eudora, Jimmy, Sadie, Professor Mac, Cuke and Charlie, the charm of romance pervades it throughout, and the story's effect is to make its readers think better of their fellow-men and to find human nature lovable. Long live Ruth Sawyer!—"Howard's End" (Knopf, \$2.50) a rather wordy novel by an English author named E. M. Forster, is quite thoughtful, contains striking character-studies and mounts to strong climaxes. But the plot obtrudes the results of illicit passion and often makes the book unpleasant reading.—"Terry, a Tale of the Hill People" (Macmillan, \$2.00), the first novel of Charles Goff Thomson, formerly a lieutenant-colonel in the Philippines, describes a young American soldier's adventures with pythons, Moros, limacons, Bogobos and other interesting creatures. There are two love-stories running through the book and something happens on almost every page.—"Majesty" (Dodd, Mead, \$2.00), by Louis Couperus, is a novel translated by Alexander Teixeira De Mattos, which sets forth the inner life of one destined to wear the crown. The young prince, who is more in touch with the democratic aspirations of the people than the traditional autocratic self-sufficiency of his royal family, is preyed upon by haunting fears and plebeian sympathies, but finds his way through moral lapses, fruitless attempts at resignation and at suicide, to a loveless marriage and an unwelcome throne.—In "The Coming of the King" (Bobbs-Merrill, \$2.00), a novel dealing with the life and times of Our Divine Saviour, Bernie Babcock has taken a subject altogether beyond her abilities. The author's lack of reverence, understanding and reticence will offend her Christian readers.

**Of Interest to Social Workers.**—"The Nation and the Schools" (Macmillan) by John A. Keith and W. C. Bagley, is an elaborate defense of the Smith-Towner bill for the establishment of Federal control over the local schools. The text of the bill incorporated in the volume is an antiquated version, and throughout the authors show little acquaintance with the dangers inherent in this importation from Prussia. However, the book is to be welcomed, for in it the discerning student will find many an excellent argument against the bill.—"The Debate Between Samuel Gompers and Henry J. Allen" (Dutton, \$1.50) is a stenographic report, with some additions, of a debate which took place in Carnegie Hall, New York, last May. A serious defect is that the subject of the debate is nowhere given in this volume, nor does it seem to have been announced by the chairman, Hon. Alton Parker. This omission probably accounts for the fact that the respective debaters used their time in general denunciations of the several iniquities of organized capital and organized labor, and in the end reached no definite conclusion. But it must be confessed that Mr. Gompers wrapped himself too frequently in the starry flag and that, on the whole, Governor Allen bore off whatever honors the evening had to offer.—"Sex Education" (Small, Maynard) by Walter M. Gallichan is intended as a textbook for parents and teachers. It is written in a reverent spirit and, no doubt, with a good intention, but it does not escape the psychological difficulties to be found in all similar works. Mr. Gallichan thinks it possible to stimulate the

adolescent mind on sex-topics up to a certain stage, and then to draw the line beyond which curiosity must not go. In point of fact, the very drawing of the line constitutes a stimulus to curiosity.—"Woman and the New Race" (Brentano) by Margaret Sanger, a plea for the breaking down of all laws which forbid the teaching of contraceptive methods, is in keeping with the unscientific and anti-social efforts of its author.

**Post-War Reflections.**—In "While Europe Waits for Peace" (Macmillan, \$1.50.) Mr. Pierrepont Noyes, who was American Rhineland Commissioner in 1919-1920, has written a thoughtful little book. His conclusions are based on his experience of after-war Europe. He believes we should enter the League and make it a real League of Nations, that we should cancel our French debt, but not our British debt for England has received the spoils of war. If we urge France to relinquish her claims to the present indemnity we shall have to relinquish our own claims against France. In the author's opinion we should relieve the French from the fear of a future German invasion, and assist her and every other nation to drive out of power the militarists at present in European chancelleries. By assuming the financial leadership of the world we can save Europe. Mr. Noyes believes that America by her abstention policy is responsible for the present chaotic condition abroad. Consequently hatred for America has grown apace in every battle-scarred nation. He holds that the continuance of this selfish policy spells continued trouble in Europe only to be followed by another cataclysm.

**Secret Service.**—In "Tales of Aegean Intrigue" (Dutton, \$5.00), J. C. Lawson gives the story of Allied plotting in Greece. As a member of the British Secret Service Mr. Lawson was active in fomenting discontent with the avowed purpose of putting in power a government that would be friendly to the Allied cause. In the story he tells the author is frank and honest in unfolding the sorry tale of duplicity, lies, and scheming in which he played a leading part. Nor does he apologize for the means that were employed. Nothing that Prussian diplomacy did or was supposed to have done is a whit worse than the tactics employed by the Allied agents in the Aegean. The truth about the war is slowly finding the light of day.—Mrs. Hungerford's "With the Doughboy in France" and Mr. Fife's "The Passing Legions" (Macmillan) are two books giving the French and English picture of American Red Cross work. So much has been written about the American Red Cross that it is hard to see the need of books that merely go over in detail matter already covered. Red Cross workers, however, will find these books of interest.—The adventures of a naturalist in China's great northwest form the subject of Roy Chapman Andrew's "Across Mongolian Plains" (Appleton, \$5.00). His book is really the chronicle of the second Asiatic Expedition of the American Museum of Natural History. Its charm consists in the free, flowing sportsman style that makes the story of scientific exploration read like a romance. The Desert of Gobi, and the strange life led by the Mongols in their homes, and in their sacred city are vividly portrayed in pen-pictures. The author shows himself a true hunter and nature-lover as well as a scientist. He has written an unusual travel-book.—"Water Colors" (Four Seas Co.), by Susan Farley Nichols, is a commonplace diary of hospital life in a French war-post.

**Sainte-Beuve.**—Finding that the more recent students of the French critic, Sainte-Beuve, have over-emphasized the scientific, romantic and naturalistic aspects of his work, Mr. Lander MacClintock in "Sainte-Beuve's Critical Theory and Practice after 1849" (University of Chicago Press), studies another and a rather neglected side of the eminent writer's masterpieces, the "Causeries du Lundi" and the "Nouveaux Lundis," that which

deals with esthetic and classical criticism. The book is made up of seven chapters in which Mr. MacClintock studies, with Sainte-Beuve as guide, such topics as the "Functions of Criticism," "Scientific Criticism," "Esthetic Criticism" and "Sainte Beuve's Practise in Criticism." Copious and illuminating extracts in the original French are given in order to bring home the full force of his methods. When literature pure and simple is in question Sainte-Beuve's verdicts are authoritative: his religious skepticism made him in ethics an unsafe mentor. But he was an enthusiastic admirer of such Catholic writers as Francis de Sales, Bourdaloue and Bossuet. Mr. MacClintock's monograph will greatly help to make some of the best work of this accomplished craftsman better known and appreciated.—The volume called "Horizons: A Book of Criticisms" (Huebsch) has not been judiciously named by its author, Francis Hackett. The book is made up of a series of critical articles originally printed in the *Chicago Evening Post* and the *New Republic*. What is most lacking in them is precisely the horizon of which the title speaks. The author has undeniable power as a writer, is witty, original and pungent, but his outlook is limited to very tangible and limited space. He easily makes himself the champion of a school of writers like Theodore Dreiser and George Moore whose viewpoint, to say the least, is decidedly of the earth, earthy. There is a tinge of mockery and skepticism in the volume which makes it unpleasant reading for those who have some lingering respect both for the olden moralities and some at least of the well-founded literary conservatism of the past.

## SOCIOLOGY

### The New Maternity Bill

THE maternity bill which failed of passage in the last Congress, was introduced in amended form by Senator Sheppard on April 21. It is entitled "a bill for the public protection of maternity and infancy, and providing a method of co-operation between the Government of the United States and the several States." It creates no new department or bureau. The Children's Bureau in the Department of Labor is charged to carry out the provisions of the act, and the chief of that Bureau is designated as the executive officer. An annual appropriation of \$480,000—\$10,000 for each of the States—is authorized, and for the fiscal year ending June 30, 1922, the additional sum of \$1,000,000, and annually thereafter a sum not to exceed \$1,000,000. The annual \$10,000 appropriation seems to be in the nature of a gift; but no sums can be paid from the added appropriation unless an equal sum has been set aside by the State "for the maintenance of the services and facilities provided for in the act." On the face of the bill the main provision is for "instruction in the hygiene of maternity and infancy through public health nurses, consultation centers, and other suitable methods." A special section provides for "popular non-technical instruction . . . on the subject of the hygiene of infancy, hygiene of maternity, and related subjects." This instruction is to be given by "qualified lecturers" who may be chosen from any educational institution.

### FEDERAL CONTROL

AS in the Smith-Towner educational bill, an effort has been made to avoid Federal control of the State agencies, but without success. Section 4 provides that when a State has a child-welfare or child-hygiene division in its agency of health, "the said State agency of health shall administer the provisions of this act through such divisions." The Federal Bureau may "recommend" the appointment of advisory committees, both State and county or municipal, at least half of whose members shall be women; but whatever force section 4 might otherwise exert is nullified by section 8, providing:

That any State desiring to avail itself of the benefits of this act shall by its agency described in section 4, submit to the

Children's Bureau for its approval detailed plans for carrying out the provisions of this act. These plans shall include the provision to be made in the State for the administration of the act; the provision for instruction in the hygiene of maternity and infancy through public health nurses, consultation centers, and other suitable methods, if these plans shall be in conformity with the provisions of this act and reasonably appropriate and adequate to carry out its purposes. Due notice of approval shall be sent to the State agency by the chief of the Children's Bureau.

Strict control of the Federal fund is vested in the Secretary of Labor by section 12:

That each State agency cooperating under this act shall make such reports concerning its operation and expenditures as shall be prescribed by the Children's Bureau. The Children's Bureau may withhold the allotment of moneys whenever it shall be determined that such moneys are not being expended for the purposes and under the conditions of this act.

If any allotment is withheld from any State, the State agency of such State may appeal to the Secretary of Labor, and if the Secretary of Labor shall not direct such sum to be paid, it shall be covered into the Treasury of the United States.

As in all similar "fifty-fifty" ventures, so under the Sheppard bill, the Federal Government will control the public teaching of the hygiene of maternity and of infancy in States which accept its provisions. Thus if this measure and the Towner educational scheme are passed, the Federal Government will have an excellent Prussian control over the physical and mental development of the child. That control is, of course, absolutely abhorrent to such principles of American government as can be gathered from the Constitution.

### HOW APPROPRIATIONS GROW

WHAT will at once strike the student of the new maternity bill is the inadequate appropriation which it carries. Granting that instruction in the hygiene of maternity properly falls under the functions of the Federal Government, granting too that the Government is capable of conducting a school for this instruction, and further, that the evils to be corrected by such instruction are now menacing the continuance of society, it must be admitted, as the elder Mr. Winkle said of the charming Arabella's marriage-portion, that \$1,480,000 per year is "not much." Making allowance for indirect charges, it reaches, approximately, \$30,000 per year for each State. This sum, even when matched by the State, is not proportioned to the greatness of the alleged evil.

The point of the case, however, is that all such appropriations are not static. Like life, they grow. If they do not grow directly, they grow through the indulgent practise of Congress in kindly making up whatever deficits may be incurred by generous Departments and Bureaus. A Bureau or Department may and often does spend money which it does not possess under its appropriation. Senator Smoot has stated that the current annual deficiency may reach \$500,000,000, a sum which may cause even the plutocratic inhabitants of the United States, who must pay the bill, to pause for a moment, and Senator King has called for an investigation. If there is any Bureau or Department at Washington which within a few years after its creation has not trebled or quadrupled its original appropriation, it is not listed in the official reports. The movement begun by Senator Sheppard will form no exception. If the bill passes, there can be no doubt that within a very brief period the appropriation will be raised in the proportion set by other bureaus and departments, notably the Department of Agriculture and the Children's Bureau.

### IS THE GOVERNMENT QUALIFIED?

BUT what qualifications are offered by the Federal Government showing its fitness to impart instruction in the hygiene of maternity and infancy? None have been recorded. If the evil complained of could be removed by careful teaching,

the appropriation, even were it a hundred times as large, would be a profitable investment, not a burden. But the institute held last November by the Federal Public Health Service in Washington, when at least one lecturer advocated as proper instruction in the hygiene of maternity, lessons to the poor on birth-control, is an instance of Federal activity which furnishes no happy omen. Although held under Federal auspices, it was announced that the Federal Government exercised no control over the expression of opinion. Have the "maternity centers" and "clinics" now operating in many American cities invariably inculcated in this delicate matter the restraint and discipline which in spite of poverty and disease make a people strong and self-reliant? It is well that physically healthy children be born and that the death-rate in maternity cases be reduced to a minimum. But, leaving ethical and religious considerations out of the question, it is no gain to a country if these ends be attained by means which demoralize a people by teaching them to seek through mechanical means an escape from duty. It would be false, surely, to say that all public maternity centers are an aid in the spread of contraception, but I think that every Catholic social worker has had occasion to view with grave concern the loose principles adopted in so many of these institutions. The physician, however, is usually far more reserved than the supervisor, the nurse, the visitor, or the "non-technical" lecturer, subsidized by the Sheppard bill. Hence it is imperative that we understand the code of ethics proposed by the Sheppard maternity bill, and the provisions by which it is to be enforced. It would be folly to take for granted that the fairly satisfactory enactments of the State of New York, for instance, will be respected in the practise of the proposed Federal Maternity bureau.

#### A BREAD AND CIRCUS MEASURE

THE belief that the Federal Government can profitably teach the hygiene of maternity is pure assumption. No competency has been established; the facts warrant a negative conclusion. The Government has money, or thinks it has, but money can be foolishly and dishonestly applied. Through more than one agency, involving hundreds of millions of dollars, the Federal Government undertook a work which by constitutional purview and American usage is its own: the care of the wounded and disabled soldier. Yet no one can say that the Federal Boards, some of which were almost immediately investigated by Congress, fulfilled their functions even measurably well. As for the hospitals, the less said about them the better. Senator Walsh of Massachusetts has shown that many are a national disgrace. The customary investigation will shortly be inaugurated, and will probably reveal a depth of stupidity not to be equaled even by the Government's experiment in national road-making.

This legislation is not a sop, merely, to the growing army of the discontented childless. With all charity for the intentions of its framers, it is a fraud. We shall not increase the birth-rate by instruction alone, for too much of what passes, even in respectable circles, for the hygiene of maternity, is a vileness which makes happy motherhood impossible. The empty cradle is not the sign of lack of knowledge, but, more frequently, of a moral evil that has been occasioned by economic stress. Let the Government, State and Federal, attack that evil, and not strive to delude the people by bread and circus laws which hope to make a man forget the tyranny under which he lives, by an occasional dole. Disease and late marriage are daily reducing the birth-rate, and the deferred marriage is one powerful reason why the disease flourishes. When men shall be relieved, as far as legislative action can relieve them, of the fear of the poorhouse, we shall have established one among the many conditions requisite for hard-working but contented fathers and mothers, and of homes which echo to the noise and laughter of happy, healthy, numerous children. But not before.

PAUL L. BLAKELY, S.J.

## EDUCATION

### Learning or Lucre?

THE Spirit of the World War can scarcely be offended if one more crime be imputed to him. High prices, unemployment, class friction, national restlessness, the blame for all of them we readily shift to the shoulders of this wraith. So to do is easy on the thought processes, and paregoric to the conscience. A nicer inquiry into true causes might result in transferring at least a part of the guilt from a convenient abstraction, quite incapable of receiving correction, to individuals, who can bear the punitive rod.

The call to arms, which drew a million Americans from the ranks of industry to those of war, found echoes in the classrooms of our secondary schools. Thousands of employments had been classed as non-essential. Postmen, bank-tellers, and the whole multitudinous race of clerks now found themselves clothed in a dull uniformity of khaki, and knowing, from reveille to taps, no service but that of country. Yet the former employer had somehow to fill vacancies, deeming, as he did, the non-essential occupations rather essential to the firm's financial salubrity, especially at a crisis when products could command high prices. Hence the appeal for high-school boys to spend after-class hours in the office, shop or store, at work given over by drafted elder brothers. It was an enticing chance; it had about it the glamor of patriotism as well as that of personal gain.

#### LESSONS AND JOBS

THE response could not but be generous. Nor did teachers offer any decided opposition, accepting this job craze as another abnormal war-time condition. Those were days of a national docility that will be the admiration of future generations of Americans. Model pupils, you and I, in the school of Mr. Hoover, cheerfully we stirred our single spoonful of sugar in our morning coffee, cheerfully we partook of our meatless, wheatless breakfasts and ran for our respective street-cars, deliciously uncertain as to whether the fare had not been raised on us over night. Cheerfully we licked the stamps we were obliged to place on our post-cards. Cheerfully, too, did Orbilius behold his pupils divide their time and their hearts between their lessons and their jobs; tranquilly did he suffer Mammon to enter the lists against Caesar and Xenophon.

However, *auri sacra fames* asserted its habitual control over human hearts. Pedagogues, dear, impractical souls, hailed the returning columns of our victorious armies as the prelude to a restoration of the old order in classroom work. Foolishly fond hope! The after-school job had come to stay. Though the school-boy workers were, in many cases, dropped in favor of ex-service men, yet the former were quickly drawing salaries elsewhere. A normal boy will not be kept long from his objective, so that the loss of war-time employment proved but a temporary inconvenience. Certain shrewd employers had discovered, moreover, that for certain lines of work boys, instead of men, could be hired and do as well for a less wage. To sort mail, for instance, or to carry parts in assembly-plants demands neither age nor training nor experience. The tentacles of the child-labor law cannot reach the employer who is scrupulous about hiring help just older than the forbidden age. And what law can touch him if his crimes be only the spoiling of students, the warping of character and the narrowing of youthful horizons?

#### THE DREAMS OF SEVENTEEN

SEVENTEEN has found an outlet for his energy more pleasurable than digging roots and molding sentences; he has learned, too, to translate the figures on the pay-envelope into terms of personal enjoyment. School, of course, has to keep, but he, sophisticated Seventeen, will "Let who will be clever." For himself he will make a passing mark his cool and delib-

erate aim. Why seek for distinction? Studies are a bore. Now at least they are so, though he can recall the time when he was interested, even eager. It was perhaps as much as two years ago that he was thus "foolish." This quondam self, alert, bent on improvement, anxious to cooperate with pedagogical endeavors, he regards in retrospect with an amused tolerance. Dreams, were they not? this ardor to read the good books, this desire to develop an English style, this prospect of a professional career! Such phantoms fade in the cold light of experience; such ingenuousness of vision, he now sees clearly, befits only the grade-school pupil.

So somnolence settles on Seventeen during class periods, a mental apathy induced by after-session-hours spent not in recreative sport or play, but at the deadening routine of "the job." Attention, whether involuntary or voluntary, is beyond him. Learning has lost for him the charm that might hold him unresistingly attentive, while the will of youth is too feeble to drive to their duty faculties benumbed by the toil of mechanic or clerk. Given a weak teacher he will fail to secure his credits. A strong teacher by his personality, insistence, and genius for instruction will produce fair results even with unresponsive material. Seventeen's mind in the latter case goes through a process akin to the saturation of a sponge; the sponge cannot help itself. A parrot, too, acquires a fund of information if only its trainer repeat the rigmarole day after day with unfaltering patience. Yet is it fair to force our zealous army of American teachers to labor at such disheartening disadvantage?

#### THE BLIGHT OF COMMERCIALISM

WHERE sacrifice of self is so genuine as is that of educators, American sense of fair-play should cry out against a wanton hindrance of magnanimous effort. Even the teacher is entitled to a square deal. He keeps flourishing on our free soil the institution of slavery, for his devotion to class work is a chain that binds him to a most real slavery. Due reward in money he neither seeks nor receives. Reputation, in the ordinary run of things, will be his only in a moderate degree. What he does ask and what we cannot refuse him is a chance to pursue untrammelled his mission of instruction. Failing parental good sense to keep schoolboys out of shop and office, the arm of the State should be extended.

Our national education has been loudly enough impugned by charges emanating from certain quarters beyond the sea. Half or two-thirds of these charges we need not believe, but we may well be wary of affording just cause for those who love not our institutions to accuse us. Our youths are in attendance at school to grow in culture. No ideal nobler, none more worthy of the consecration of their energies can they have than that of "gentleman and scholar." Commercialism, the desire to make money during school years, will cast a mist between them and this ideal and hinder their reaching it. "Learn business," "Get started early!" Fatal slogans, boasting only enough truth to deceive the unreflecting! America's progress toward leadership in the world's commerce is dear to our hearts. Yet she dare not and, if we act reasonably, she need not so progress at the expense of her scholarship.

GEORGE C. RING.

#### NOTE AND COMMENT

##### The Church's "Psycho-analysis"

MR. LUDOVICI, the discerning author of a good novel called "Too Old for Dolls" (Putnam) introduces a physician who reached the conclusion that "the almost universal feature of nervous abnormalities in England" is due to the national characteristic of "consuming one's own smoke." Mr. Ludovici continues:

He (the doctor) had been the first to demonstrate with scientific precision that the suppression of Catholicism in England, with its concomitant proscription of the confessional box from the churches, had laid the foundation of three-quarters of the nation's nervous disabilities. He had thus called attention to yet one more objectionable and stupid feature of the Protestant Church, and one which was perhaps more nauseating, more sordid, than any to which his friend, Dr. Melhado, was so fond of pointing. . . . He would point out that it was the absence of the rite of confession that made people in Protestant countries so conspicuously more self-conscious than the inhabitants of Catholic countries. "The independence, individualism and natural secrecy of the English character . . . leads to an incredible amount of consumption of their own smoke by millions of the English people."

A few years ago an Austrian Jew amazed the world with the "discovery" of "psycho-analysis," as a means of cleansing bosoms of perilous stuff that impaired the mental or nervous health of men and women. Yet the Catholic Church has had from the beginning in her Divinely instituted Sacrament of Penance, "a psychoanalytical clinic" which supplies, with the safeguards surrounding the sacred tribunal, all the aids to sick souls that the Freudians profess to offer, and without the grave moral perils of "psycho-analysis."

##### An Austrian Carmel and Innsbruck

A CATHOLIC layman who has made heroic efforts to save with his own means a Carmelite community at Graz, in Austria, but now must call upon others for aid, tells in the *Nord-Amerika* how one of his own sisters in the Carmel was blinded by hunger, and how serious operations were necessitated upon two other nuns, in one case the amputation of a foot, all due to undernourishment. The good religious can hardly pay for the little bread they eat, and cannot afford the luxury of purchasing as much as a toothbrush for themselves. Besides the need of clothing and of food, there is danger that the Carmel itself must be sold to cover their debts. Such are the tragic tales that still reach us from forlorn Austria, and hence we continue to solicit means for this suffering country, whose position is the most helpless of all. At the same time we notice that brave efforts are being made at Innsbruck, the only university in Austria that can in some way at least be called Catholic, to save the Catholic students by supplying them with a home. The erection of this has now become a necessity, that the future educators, lawyers and statesmen of the country may not be perverted by the allurements offered from Protestant sources. The Holy Father himself has given a donation of 50,000 lire towards this work. Owing to the comparatively low building expenses in the country the undertaking can be advantageously attempted now if the necessary help is given.

##### Thousand-Ruble Securities for Wrapping Paper

DESTITUTE peasants in Miltau are carrying their American food supplies in wrappers consisting of former gilt-edge securities that were worth thousands of Russian rubles. When the American Red Cross unit opened up headquarters in this section of Latvia they selected for their purpose a vacant bank building. Bales of once valuable securities, many of them beautifully engraved on fine bond paper, were found carelessly heaped in a corner. Their financial value is zero, but with the scarcity of paper, these crisp bonds and stocks are excellent wrappers for medicine or food. The Savings Division of the United States Treasury calls attention to this incident in urging investment in the stable securities backed and protected by our own Government. "Millions," it adds, "have been invested by Americans within the last year in stocks which are worth no more than the securities of the defunct Government of Imperial Russia." Investors,

apparently, can always be found simple enough heedlessly to buy these engraved certificates that turn out at times to be worth little more than wrapping paper. The only gain is the experience acquired.

#### Famous Catholic Ethnologist to Lecture Here

**A**NNOUNCEMENT of a series of lectures in the United States by the Rev. William Schmidt, S.V.D., missionary, ethnologist and philologist, is made by the N. C. W. C. news service. Father Schmidt is the author of many scientific works, among them "Modern Ethnology," "The Position of the Pygmies Among Primitive Races," "The Classification of Australian Languages," one of the first books to bring modern scientific language study to bear upon this group, and "The Origin of the Idea of God," a volume based on immense research in the whole field of comparative religion. But perhaps his most important undertaking was the founding of the review *Anthropos*, in which a scientific use is made of mission data which has won the admiration of the universities of the entire world:

Father Schmidt in 1906 conceived the idea of making scientific use of the immense amount of data gathered by Catholic missionaries in all parts of the world in the fields of mythology, folklore, linguistics and primitive religion. He established a review, *Anthropos* (Man), which has since earned an international reputation as one of the foremost journals of ethnology and linguistics. The contributors to this journal are for the most part Catholic missionaries, and articles have been published in English, German, French, Italian, Spanish and Latin. Perhaps no similar journal can boast of such a truly international scope.

The excellence of the contributions to *Anthropos*, many of them original investigations of the most scholarly type, has given the journal a very high rank among publications devoted to ethnology. The late Andrew Lang referred to it as one of the leading journals of the kind. He was a contributor to its columns and became an intimate friend of Father Schmidt. Warm welcome was given to the journal by the universities of Europe. They regarded it as one of the finest monuments of Catholic missionary enterprise of the twentieth century. The members of the Bureau of American Ethnology at Washington, notably the late James Mooney, praised the scientific achievements of Father Schmidt and his missionary colleagues.

The seventh volume of *Anthropos* contains a study on "African 'Tone' Language" in which he pleads for the use of the phonograph for registering the primitive tongues, a method which is now in actual use. Father Schmidt has also devoted himself to the study of a universal alphabet and a more scientific classification of sounds, especially in the African and Asiatic languages. His headquarters will be at the seminary of the Society of the Divine Word, at Techny, Ill., and letters addressed to him should be sent in care of the editor of *Our Missions*.

#### Would Welcome "It's Us"

**R**EFLECTING in a strain of gentle humor on the tremendous controversy that began in Chicago and has since been dividing the nation over the grammatical use of that tiniest of sentences, "It's me," the New York *Evening Post* advises grammarians to make a strategic compromise, before it is too late, by conceding "It's me" in return for the surrender of that clearly Bolshevik expression, "Between you and I." Ultimately, he believes, it will all be "I" or "me," with the chances in favor of the accusative case. After summing up his conclusions the editor sets himself to preaching a neat little homily on the use of "It's us." The great trouble of the human race is not over the grammatical but over the moral use of the pronouns "me" and "us." Should "I" and "we" be dropped from the language the loss, he says, would be merely esthetic:

"It's I" sounds like Galileo before the Inquisition or Pershing at the tomb of Lafayette. "It's me" suggests coming

home late from the club and letting oneself in timidly with the latchkey. "It is we" suggests Lincoln at Gettysburg. "It's us" suggests the neighbors at the movies. But taste can be modified with time.

The real trouble with the world is not as between the accusative case and the nominative of the personal pronoun, but as between the first person and the third. People say "It's me" too little and "It's somebody else" too often. Adam began it when he said, virtually, "It's her." Women since then have been getting even by saying "It's him." Railroad owners and workers say reciprocally "It's them." And so do movie-producers and public, fathers and children, Allies and Germans, landlords and tenants, Britons and Irishmen. If the rules of grammar must suffer, let it be at least in the interests of a more tolerant world, with less of "It's him" and "It's them" in it and more of "It's me," or, best of all, "It's us."

Whether nominative or accusative win the day may the spirit of "It's us" prevail in the end over the selfish use of "It's me."

#### New Directory of Catholic Schools and Colleges

**A** DIRECTORY of Catholic Colleges and Schools has been compiled under the auspices of the National Catholic Welfare Council by the Rev. James H. Ryan, D.D., Ph.D., Executive Secretary of the Department of Education. The volume, which will be ready for distribution in June, offers a complete list of all Catholic institutions of learning from parish school to the university, and contains 1,100 pages of statistical matter. Describing the nature of its contents the N. C. W. C. news service says:

It is divided into two main sections. The first part is the Directory proper. Schools are listed by States and dioceses. They are also differentiated on the basis of the kinds and quality of instruction given. After every diocese there is a diocesan summary. Each State has a summary. A national statistical summary, showing the number of schools, professors and teachers, as well as the number of students, appears at the end of the first section. An appendix follows, giving the names and addresses of the officers of all Catholic educational associations, national, State, local, and of all religious teaching communities.

Other educational information, including lists of summer camps, summer schools and the educational work of the Knights of Columbus, is included. A handy index of schools will make the information which the Directory contains easy of access.

The Department of Education can vouch for the accuracy of the statistics offered in the Directory. This accuracy approaches ninety per cent, which is remarkable considering the vast territory which the Directory covers as well as the difficulties encountered in the gathering of information. The statistics are based on personal reports from diocesan school superintendents, from the mother houses of teaching Religious Orders, and directly from schools, colleges and universities. Practically every college, seminary and university in the United States answered the questionnaires sent out by the National Catholic Welfare Council. At least eighty-five per cent of all Catholic high schools likewise responded directly. In relatively very few cases was it necessary to estimate the number of teachers and students.

Another important feature of the Directory is its classification of schools. This classification is not the result of any arbitrary rules laid down by the Department of Education. Each school was requested to state its own standing in the educational world, giving its affiliations, by whom accredited and recognized. It was then classified on the basis of the replies to these questions. A reader of the Directory, therefore, will be able at a glance to differentiate one school from another and to interpret its educational position with correctness.

The book will be offered to subscribers at the actual cost of production, \$3.50 a copy, that so it may find its way into every college and school. Since the edition is a very limited one subscribers are asked to send in their requests at the earliest opportunity to the Bureau of Education, National Catholic Welfare Council, 1312 Massachusetts Avenue, N. W., Washington, D. C.